

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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## CONFIDENCE IN JESUS.

I KNOW, O Lord, though all around is dark,  
I need not fear;  
Rough are the waves that toss my little bark,  
But thou art near.  
The stormy winds thy word alone fulfill;  
Their rage shall cease,  
And when thy voice shall give the charge, "Be still,"  
All will be peace.

Yea, I shall see, soon as the storm has passed  
Across the soul,  
That he who slumbers not, held every blast  
In his control;  
And though o'ershadowed by the present woe,  
The heart may quail,  
Strong is the strength of grace thou dost bestow,  
I shall prevail.

What though long cherished hopes like autumn  
leaves  
All scattered lie,  
Knowing thy love divine, this scarcely grieves;  
For spring is nigh;  
New hopes God gives shall then arise and bloom  
In beauty bright;  
Therefore in hope, rejoicing mid the gloom,  
I wait for light.

Thou precious Saviour by whose life I live,  
Let me not miss  
The blessings thou in love dost freely give;  
O grant me this:  
Keep me while tempest-driven on life's dark sea,  
Close to thy side;  
There anchored by sure faith and hope in thee,  
Let me abide.

Jesus, thou art my all, what can I lose?  
Since thou art mine,  
Guide me, O best beloved, my portion choose;  
For I am thine.  
To the desired haven let me come  
In thine own day;  
There will be no more night in that fair home,  
But endless day.

—Anon.

## Our Contributors.

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

## LIBERALITY THE FRUIT OF LOVE.

BY MRS. E. G. WHITE.

(Concluded.)

In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithe will be a comparatively small sum, and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering ac-

ceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that he will accept their offering.

The one to whom God has intrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge in selfishness and avarice, and to withhold from the Lord his own. But he who is true to God will, when tempted, answer to Satan, "It is written," "Will a man rob God?" "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The offerings made to God by his professed people would be much larger if it were not for the selfish love of ease, the manufactured wants, the lack of economy, the love of luxuries, the gratification of appetite, the desire for self-pleasing. But the life and character of Christ and the lessons he has given to his followers present no encouragement to selfishness. How much of self-indulgence did Christ have in his life? He for our sakes became poor, that we through his poverty might be rich. And he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify these propensities. We cannot love God supremely and our neighbor as ourselves, and devote to our own use the means intrusted to us to honor and glorify God. We need to make a practical application of the lessons of our Saviour's life and teachings.

In view of all the gifts of God to us, the question is asked, "Will a man rob God?" As though such a sin were not possible. But the Lord declares, "Ye have robbed me." God reads the covetous thought in every heart that purposes to withhold from him. Those who are selfishly neglectful in paying their tithes, and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before him of them that fear the Lord, and that think upon his name, so there is a record kept of all who are appropriating to themselves the gifts which God intrusted to them to use for the salvation of souls.

We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here, by committing to us temporal possessions, that our use of these may show whether we can be intrusted with eternal riches. And the time is near when the case of every soul will be forever decided. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Those who keep eternal realities in view, who love the Lord with all the heart and soul and strength, and their neighbor as themselves, will conscientiously do their whole duty, as if the cur-

tain were rolled back, and they could see that they were working in view of the heavenly universe. The spirit of Christian liberality will strengthen as it is exercised, and will not need to be unhealthfully stimulated. All who possess this spirit, the Spirit of Christ, will with cheerful alacrity press their gifts into the Lord's treasury. Inspired by love for Christ and for the souls for whom he has died, they feel an intense earnestness to act their part with fidelity.

Should all who claim to be sons and daughters of God, conscientiously meet their obligation to God and their fellow-men in tithes and offerings, an abundance would flow into the treasury to sustain the work of God in its different branches throughout our world. As they should impart, the Lord would open ways whereby they would be able continually to bestow, because they were continually receiving. There would then be no occasion to make appeals for means to sustain the cause. If the principle of giving to the Lord his own were carried out regularly and systematically, it would be acknowledged of God. "Them that honor me will I honor."

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity [not feeling that he is compelled to give]: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, he hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness): being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

The offerings that are the fruit of self-denial prompted by love are represented by the words spoken by God to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." Who does not desire such memorials—deeds which are before God as a voice speaking in behalf of the human agent, keeping our names fresh and fragrant in the heavenly sanctuary?

Alms and prayers are to be united; both are offerings to God, the one the supplement of the other. Merely to pray and to have good intentions is not enough. All Christians are under obligation to labor and sacrifice in the spirit with which Christ labored for the salvation of souls. Not only has the Lord given us as his stewards, talents of means to render back to the Giver, but he has endowed us with mental powers to use for him. He has made us the stewards of his grace, that both spiritual and temporal gifts may be employed for the saving of souls and the glory of him who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The fields are opening everywhere, calling for the living preacher. At home and abroad are openings that there seems no way to fill. Yet there is a large number who have the light of truth, and if these would do all in their power to give light to others, how much might be accomplished! All cannot be preachers of the word, but in their own homes all might do something for Christ. They could do a good work among their neighbors. If they would put their minds and hearts to the work, they might devise plans by which they could be useful in a small way, whatever their position. The ever-increasing op-

opportunities for usefulness, the providential openings for the word of God to be presented, demand our offerings of time and intellect and money, gifts large and small, as God has prospered us, to make a way for the truth in the dark places of the earth, to set up the standard of righteousness, and to advance the interests of the kingdom of Christ. The heavenly angels are waiting to unite with the human agent, that many souls may hear and be impressed by the Holy Spirit, and be converted.

We have long been looking and waiting for the coming of the Lord; but are we doing all in our power to hasten his coming? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." While the Lord is ever working, while all heaven is engaged in the work on earth to draw men to Christ and repentance, what are the human agents doing to be channels of light, that they may co operate with the divine agencies? Are they daily inquiring, "Lord, what wilt thou have me to do?" Are they practicing self-denial, as did Jesus? Are they deeply stirred, their hearts drawn out in prayer to God that they may be receiving of his grace, the Holy Spirit of God, that they may have wisdom to work with their ability and their means to save souls that are perishing out of Christ?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

#### DAVID'S RESPECT FOR "THE LORD'S ANOINTED."

BY ELDER J. P. HENDERSON.  
(Goodland, Ind.)

In no way did David prove himself a man after God's own heart, more than in his respect for the "Lord's anointed." Saul was anointed to be king of Israel by the prophet Samuel, but in the selection and dictation of the matter, every act was instigated by the Spirit of God. 1 Samuel 9. In the course of time, Saul proved unfaithful to the trust, and David was chosen as his successor. Chapter 16. As this became known, Saul's jealousy, "cruel as the grave," was aroused. He sought to take the life of David, often in a cruel and relentless manner. The admonition of the Spirit to "touch not mine anointed, and do my prophets no harm" (Ps. 105:15), was more to David than the preservation of his own life, or the defeat of his enemy.

When hid in the cave, in order to escape the vigilance of his pursuers, and Saul had unwittingly placed himself in David's power, David did no more than cut off the skirt of Saul's garment, yet his "heart smote him" because he did it. 1 Sam. 24:5. "He said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." Verse 6.

When Saul pursued, David fled unto the wilderness. David and his servant, Abishai, stole into the camp, one night, and as they stood by Saul, who was in "a deep sleep," his spear thrust in the ground by him; the servant asked permission of David to destroy him, but the answer was, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" 1 Sam. 26:8, 9. He even accused Abner as worthy of death because he had not kept the Lord's anointed from danger. Verses 15, 16.

When the young man came to David with the news of Saul's death, and claiming he had taken part in its execution, thinking to please David and perhaps receive reward, the answer was, "Wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?" It so grieved David that he commanded his servants to destroy

the young man, and they "smote him that he died." 2 Sam. 1:13-15.

David's respect did not cease with Saul, but was extended to his household. When the cruel murderers of Ish-bosheth, Saul's son, came to him expecting to be rewarded for their cruel deed, David's indignation was greatly aroused. He commanded that they be slain, and that their bodies be made an example to others. 2 Sam. 4:9-12. As a last token of respect, he sent for Mephibosheth, Jonathan's son, "lame of his feet," and the only one left to the house of Saul. He endowed him with the income from Saul's personal possessions, and permitted him to eat bread continually at his table. 2 Samuel 9.

David's zeal was always for that which God had anointed. Nothing could induce him to touch that which God had set apart. Although Saul was turned away from the power that anointed him, David dared not interfere. Even when pressed by Abishai to take Saul's life, he answered, "As the Lord liveth, the Lord shall smite him, or his day shall come to die; or he shall descend into battle and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed." 1 Sam. 26:8-10.

Reflecting on the sacredness of that which God hath touched with his anointing power, my mind is carried to the Sabbath. It was made for man, and by several acts even more sacred than that of anointing Saul, it became hallowed, and was set apart to a holy or sacred use. The blessings attached to the sacred observance of it equally show that those who so regard it will be esteemed as was David, "a man after mine own heart." Isaiah says, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be acceptable upon mine altar." Chapter 56:2-7.

Again: "If thou turn away thy foot from the Sabbath, . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father [give the inheritance in the new earth], for the mouth of the Lord hath spoken it." Chapter 58:13, 14.

The Lord will honor them who honor him, and to respect his actions and words is the first duty of life.

#### "THE SOUND BELIEVER."

BY ELDER F. D. STARR.  
(Indianapolis, Ind.)

THE above is the title of a book published in Glasgow, in 1734, written by Thos. Shepard, a New England preacher. Though the type is very primitive in appearance, and the language not strictly in harmony with the present rules of grammar, some of the thoughts presented are so much like ideas that have been quite recently presented before us, that we quote a few sentences, and doubtless the reader will recognize familiar expressions in these extracts. It is interesting to know that these thoughts were passing through the mind of the writer over a century and a half ago. The title of the book seems quite appropriate. On the subject of "justification by faith" the writer says:—

"This is the righteousness by which a sinner is righteous; the law shows you how a man may be righteous, but there is not the least title of the law which shows you how a sinner may become righteous, this never could have entered into the thoughts of angels how this could be; it is cross to sense and reason, for a man accused and sinful in himself, to be at that very time blessed and righteous in another; to say, *Lord, depart from me; for I am a sinful man* (Luke 5:8), is the voice of natural conscience awakened, not only concerning God out of Christ, but even when God appears in Christ as he did then to Peter; but that the Lord should become our righteousness, when we think no sinners like ourselves, no cases, no afflictions, no desolutions like ours; who can believe this? Yet thus it is. The very scope of the fourth chapter to the Romans is not to show how a just man may be made righteous, but how a sinner may; our own duties, works, and reformation may make us at the best but less sinful, but this righteousness makes a sinner sinless.

"By this a sinner is righteous before the judgment-seat of God. What man that hath awakenings of conscience, but trembles exceedingly when he considers of the judgment-seat of God, and of his strict account there? But by this we can look upon the face of the Judge himself with boldness. *It is God that justifies, who shall condemn?* Rom. 8:32. Can Christ condemn? He is our advocate. Can sin condemn? Why did Christ die, and was made sin then? Can Satan condemn, if God himself justifies us? If the Judge acquit us, what can the jailer do? Can the law condemn?—No; the Lord Christ hath fulfilled it for us, to the utmost. O the stings that many have saying, What shall I do when I die, and go down to the dust? May not the Lord have something against me at the day of reckoning that I never saw nor got cancelled? O poor creatures! Is Christ now before God without spot? Hath he cleared all reckonings? Verily, as he is before him, so are you, through that righteousness which is in him for you.

"By this you have perfect righteousness, as perfectly righteous as Christ the righteous. 1 John 2:1, 2; 3:7. All your own righteousness, though it be the fruit of the spirit of grace, is blotted, stained righteousness, very imperfect and little; but by this the faith of David, Peter, Paul, was not more precious than thine is, because thou hast the same righteousness as they had. 2 Peter 1:1, 2."

It should not be supposed that the author believed that the law was abolished because he held that it could not condemn us. Another extract will show that he was not an Antinomian by any means. Commenting on 1 Tim. 1:9, 10, he says:—

"The law is not made (saith he) for the righteous; i. e., for the condemnation of the righteous; i. e., of such as out of a pure heart and faith unfeigned, love God in the first table, love to show all duties of respect to man in the second table; and therefore they of all other men have no cause to abolish the law, as if it was a bug-bear, or a thing that could hurt them, but it is made for the condemnation of the lawless Anomians (as the original word is) or if you will, Antinomians (transgressors of the first command), and disobedient (transgressors of the second command), for *ungodly* and *sinners* (transgressors of the third command), for *unholy* and *profane* (transgressors of the fourth command), for *murderers of fathers and mothers* (of the fifth command), for *man-slayers* (of the sixth), for *whoremongers* and *defilers of mankind* (of the seventh), for *men stealers* (of the eighth), for *liars* (of the ninth), and for those that in *anything* walk *contrary to sound doctrine*, the purity of the law and will of God (of the tenth). So that this place is far from favoring any of those that run in this channel, of abolishing the law as our rule; no, beloved, the love of Christ will constrain you to embrace it as a most precious treasure."

Probably the thought has not entered the mind of many of the readers of this article that the entire decalogue could be found in 1 Timothy 1. We have been able to understand that the moral law was really contained in the New Testament, but quite likely not many have been aware of the fact that the entire list of precepts could be found in so compact a form as our author has succeeded in discovering. His application of the passage seems quite fitting.

The representation of Satan as a mere jailer disposed to keep the prisoner in confinement when the omnipotent Judge has acquitted him is quite forcible, and practical, too. Shall any of us still remain in bondage to Satan when the Son, to whom all judgment has been committed, has pronounced freedom to all the captives?

#### FAITH AND WORKS.

BY JOSEPH CLARKE.  
(Lowry City, Mo.)

THESE do not clash, when viewed aright; but when works are put in the front, and faith made secondary, or set aside, then works are no evidence of true discipleship.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This is the true and only way of life; it is the path trodden by the wise and good of all ages in the past; all true service is the result of admitting the distinguished personage who stands knocking at the door.

Who would even suppose such a thing possible—the Son of God knocking for admittance to the heart of one in rebellion against God! Why not let him in at once? Why hesitate for a moment? Why not say, Yes, dear Lord, come in, most honored guest; I lay all my rebellious weapons down forever, and submit my will to thine; come in and take full control of my heart and life; come in and breathe into my lifeless hard heart the Spirit of God, thus inspiring my soul with divine influence and divine impulses.

Believe, my friend, that the promise to come in to the heart, is not made in vain; then peace

of mind comes into the heart, with joy and quietness. Good works then flow out from the heart, all lighted up with the presence of God; it is now no self-denial to obey God, even if obedience leads to the martyr's crown. Why?—Because the spirit of God has touched the heart, and changed its secret hidden springs of action, its motives, its aims, its hopes, its principles, its plans. (See John 3:3.)

Good works never come amiss; the more the better; but to be acceptable to God, let them be the outflow of a renewed heart. Then watch, lest you grieve away the guest, who has accepted your invitation; the guest who stood so patiently knocking at the door of your heart. Many a time he has been so slighted that he left the ungrateful soul that had been so greatly blessed, bidding it a final adieu. (See the case of Baalam in Numbers 22-25, also Saul, the first king of Israel, in 1 Samuel 10; 28.)

The great enemy is unbelief. Believe the promises of God; do not procrastinate a moment. Believe this moment that God has a claim upon you. Yield; it is the work of an instant. This is what Enoch did—Moses and Joshua and all the good of all ages, without an exception; it is what you and I must do, and continue to do till time shall cease.

#### SEVEN QUESTIONS FOR BAPTISTS.

BY CHAS. E. STURDEVANT.  
(Morristown, Tenn.)

DEAR BRETHREN: Allow me, a converted Methodist, to call your attention by the following questions, to some important points in your history, which it seems to me logically call upon you to keep pace still with the advancing light:—

1. Whom did God especially raise up to herald the first coming of our dear Saviour?—John the Baptist.
2. Whom has God especially used to hold up the light of truth on Bible baptism, from the days of John the Baptist to our own?—The Baptists.
3. Whom did God bring to America in 1631, and who for daring to advocate true Christianity and religious freedom, was banished from the colonies in 1636, and afterward died in Rhode Island about 1683, a holy man and a Christian patriot?—A Baptist, Roger Williams.
4. What body of Christians did God especially use to introduce the first amendment to our world-honored national Constitution, which amendment has secured to us the precious religious liberty enjoyed by us, and by the people of all nations who have sailed to our shores?—The Baptists.
5. Who was it, that, in 1844, God especially used to herald the great proclamation of the second coming of our Saviour, which message powerfully shook America from ocean to ocean, and Europe also from empire to empire (for there was not a missionary station on the globe where the second coming of Christ was not preached)?—A Baptist farmer, William Miller.
6. What Christian body has God especially used for more than one thousand eight hundred years of the history of the Christian Church,—from the cross of Calvary to the present hour, to hold up before the God-forgetting world the light on the question of the Bible Sabbath?—The Sabbath-keeping Baptists.
7. Finally, whom does God especially call today to stand in the gap, teaching the commandments of God and the faith of Jesus, and restoring to its God-appointed place the hallowed day of his own rest?—You, the Baptists.

Dear brethren, are we able to drink of the cup, and be baptized with the baptism?

"War lifts its helmet to its brow;  
O God, protect thy people now."

"All power is given unto me in heaven and in earth. Go ye therefore, . . . and, lo, I am with you always, even unto the end of the world." Thanks be to God for Jesus Christ. Amen.

#### AFFLICTION.

BY ELLA CORNISH.  
(College View, Nebr.)

DEAR LORD, I am weary of waiting.  
The time is so dreary and long;  
I try to be patient and cheerful,  
And while it away with a song.

But sometimes the heart-ache and tear drops  
Hush the voice of my song quite away,  
And I grieve and lament at affliction,  
As I wait in the darkness for day.

I know it is wrong to be fearful,  
And shrink from thy chastening rod;  
For thou art so loving and tender,  
A compassionate, merciful God.

Dear Lord, send affliction and sorrow,  
Whatever accords with thy will;  
But help me to bid sad repinings  
Henceforth evermore to be still.

#### THE LAW OF GOD IN THE GOSPEL AGE.

BY ELDER W. H. LITTLEJOHN.  
(Battle Creek, Mich.)

(Continued.)

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23.

The man who bears all the fruits of the Spirit given above is working in harmony with the law of God. That law cannot therefore be against him; for it will not condemn those who are doing the very things which are according to its provisions.

"Bear ye one another's burdens, and so fulfill the law of Christ." Chapter 6:2.

In bearing one another's burdens they would fulfill the law of Christ respecting the duty of man to his fellow-men. John 15:12. The law of Christ consequently is identical with the commandments on the second table of the law, which require that one should love his neighbor as himself. This text furnishes a good illustration of the fact that a law is not necessarily abolished when it is fulfilled on a single occasion. A Christian may bear the burden of another Christian to day, and thus fulfill the law of Christ for that time. To-morrow he may be called upon to repeat the same kindly office to the same person in fulfillment of the same law.

"For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." Gal. 6:13.

The Jewish zealots who sought to have the Galatians circumcised, did not themselves keep either the moral or the ceremonial law. They were mere partisans, and desired to have the Galatians circumcised in order that they might point to them exultantly as converts to their peculiar tenets.

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Eph. 2:15.

In verse 14 we learn that Christ had made peace between Jew and Gentile, and had broken down the wall of partition that separated them. In verse 15 it is made to appear that Christ did this by abolishing in his flesh or by his death "the law of commandments contained in ordinances." The abolished law was not the ten commandments; for there is no ordinance in them, and nothing that would distinguish between Jew and Gentile: The moral law existed centuries before there was a Jew in the world. It was the ceremonial law which by circumcision and a multitude of other ordinances drew the dividing line between the Hebrews and the outside nations. Christ by his death abolished that law. In him there is no such thing as a Greek or a Jew, circumcision or uncircumcision, Barbarian, Scythian, bond, or free. Col. 3:11. The new man in Christ knows no racial lines.

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

There are four things that stand out prominently in this text,—first, Paul wished to be found

in Christ; secondly, he knew that in order to do so he must be righteous; thirdly, he was aware that he, the chief of sinners, could not hope to be saved by his own righteousness (1 Tim. 1:15); fourthly, it was the righteousness of Christ which was to secure his (Paul's) salvation. What bearing has this text upon the abolition of the law and the relation of Christians to the same? This question will be answered by answering another one; i. e., was the righteousness of Christ the result of obedience to the moral law, or was it not? If it was, then of a certainty the moral law is not abolished, and Christians are not authorized to treat it with contempt, else Christ would be represented as fulfilling for Christians a law which they were never under, and as dying to save them from the consequences of transgressing the law, and yet allowing them when they had accepted him, to transgress the same law at pleasure. That the righteousness of Christ was the righteousness of the law will appear from the following: first, that Christ came to magnify the law, and make it honorable (Isa. 42:21); secondly, he kept the law perfectly (John 15:10); thirdly, he died to save people from their sins (Matt. 1:21; 1 John 3:4); fourthly, his righteousness is to be imputed to the believer. Rom. 3:21-29; 4:25; 5:18; 1 Cor. 1:30; Rom. 8:4; 5:18.

In view of the foregoing, Phil. 3:9 is a bulwark for the moral law, which is utterly immovable. It is such because it demonstrates that the Christian must stand before the Father, clothed in the righteousness of the Son, which righteousness is nothing more or less than the righteousness prescribed by the law of God.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:13-17.

It is doubtful whether there is another passage in the New Testament which is cited more frequently than the foregoing, to prove the abolition of the law and the Sabbath. Those who in their creeds teach the binding obligation of the decalogue, are not unfrequently found handling Col. 2:13-17 as though it taught the repeal of the moral law. This it certainly does if the Sabbath to which it refers is the Sabbath of the fourth commandment; for beyond dispute, the Sabbath to which it alludes was enforced by the law that was nailed to the cross of Christ. In view of consequences like these, it behooves us to examine the question involved critically and impartially. The writer offers the following considerations in proof of the proposition that Col. 3:13-17 does not teach the abrogation of the moral law:—

1. If it does so teach, it would be in utter conflict with all the texts in the New Testament examined up to this point. Among those texts, is one containing the emphatic disclaimer of Christ that he had come to destroy the law. Matt. 5:17-19. It would array Paul against himself; for in Rom. 7:25 he declares that with his mind he served the law of God. To serve means to obey. Assuredly the law which Paul obeyed in A. D. 60 was not the ceremonial law; for all concede that it was abolished nearly thirty years before that time. The law which he says he kept, therefore, must have been the ten commandments, or the moral law. If so, he would not have been guilty four years later of writing to the Colossians that the moral law was nailed to the cross of Christ.

2. The law of Col. 2:13-17 is a law which was contained in ordinances; but in the law of ten commandments there is found nothing in the nature of an ordinance.

3. The figure employed by the apostle forbids the thought that the decalogue was in his mind when he wrote the passage in question. It was the custom among the Romans to nail up in pub-



lic places copies of laws which had been repealed, to indicate to the people that such laws had ceased to be binding. Paul, knowing this to be the case, and anxious to convey the impression to the Colossians that the law of ordinances, which was against them and contrary to them, had expired at the crucifixion, represents it as nailed to the cross of Christ. The original copy of the ten commandments was *graven by the finger of God* upon the tables of stone. To speak of those tables as being nailed to the cross, would be an incongruity in the use of figures, of which the apostle would not have been guilty. It is easy to conceive of the ordinances written by the hand of Moses in a book as being nailed to the cross; but to nail tablets of stone to the cross, would have been an unnatural proceeding.

4. The repeal of the moral law would have been fraught with consequences utterly incalculable. As a result of such a step, men would have been freed from all moral restraint. The apostle, therefore, instead of writing to the Colossians that they should not allow men to judge them in certain minor matters which he mentioned, might with greater propriety have instructed them that they should allow no one to judge or condemn them for any act whatever.

5. As a result of the abrogation of the law of "ordinances" which the apostle has under discussion, the Colossians are instructed that they were freed from the necessity of observing the following five things; *i. e.*, meat, drink, holyday, new moon, and sabbath days. It will need no argument to prove that the first four of these have no place in the decalogue. The only thing, therefore, in the connection which could suggest the idea that the ten commandments were comprehended in the law nailed to the cross, is the allusion to the Sabbath. True it is that the fourth commandment both defines and enforces a Sabbath day. If that Sabbath day were the only one found in the Mosaic law, then our friends would have a show of argument in favor of their presumption that the sabbath of Col. 2:16 was the Sabbath of the decalogue. Such is not the case, however. In Leviticus 23 seven ceremonial sabbaths are distinctly mentioned. Those sabbaths were enforced upon the Jews up to the time of the crucifixion, but ceased to be binding thereafter. Were not these the sabbaths to which Paul refers?

The writer concludes that they were,—

1. Because the law in which they were found, like the one which Paul mentions, is one of ordinances, or one of special character and temporary existence.\*

2. Because they did expire at the cross agreeably to the apostle's declaration.

3. Because they stand associated with meats, drinks, holydays, and new moons in the Levitical law.

4. Because the sabbaths, meats, drinks, holydays, and new moons in question were shadows of Christ, whereas the weekly Sabbath, or Sabbath of the decalogue, was in no sense a shadow of Christ.

Taking the passage as it reads, either the meats, drinks, holydays, new moons, and sabbath days as a whole were shadows of Christ, or at least the sabbath mentioned was such a shadow. It is immaterial which position is adopted. If the first be assumed, then the sabbath, along with the holydays, new moons, etc., was a shadow of something of which Christ was the substance. If the second position be adhered to, then the Sabbath of the text in some way typified Christ. Beyond dispute, however, the weekly, or Edenic, Sabbath, the only one mentioned in the moral law, was in no sense a type or shadow of Christ. It was created in Eden before the fall, and therefore before the necessity for a Saviour existed. Gen. 2:1-3.

That Sabbath was a memorial of God's crea-

tive power. Instead of pointing forward to Christ as a Saviour from sin, it points backward to a completed creation where sin as yet had never left its foul blight. The apostle knew all this, and he never would have blundered so grossly as to style the Sabbath of the decalogue a shadow of Christ. It follows as a consequence that the handwriting of ordinances mentioned in Col. 2:13-17 was not the decalogue, and that the sabbath days brought to view in the same connection were not the same as the Sabbath which was "made for man," but that they were the ceremonial sabbaths known to the Jewish ritual, and which perished with that ritual, when he whom they foreshadowed, died on the cross.

In concluding what is to be said upon Col. 2:13-17, one more reflection will be offered. It relates to the bearing of the passage upon the perpetuity of the moral law from the standpoint of the Sabbath. As already remarked, the apostle is careful to make it clear that the sabbaths from the observance of which Christians are released, are those which were types of Christ. Such a discrimination on his part furnishes ample proof that there was a Sabbath which did not foreshadow Christ. It also furnishes proof that the latter Sabbath was still binding when the apostle wrote. Were not this the case, there would be no propriety in designating the sabbaths which had been done away, as those which were shadows of things to come. The evidence has been adduced to prove that the Edenic Sabbath was in no sense a type, or shadow, of Christ. That Sabbath is therefore still binding, since the apostle leaves it out of the list of sabbath days that were abolished. But if the seventh-day Sabbath is still binding, it must be so by virtue of some law which makes it obligatory. That law beyond controversy is the fourth commandment of the decalogue, or moral law. Here, consequently, in the very stronghold of Antinomianism, is found clear and explicit testimony to the perpetuity of both the Sabbath and the moral law.

"Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers." 1 Tim. 1:7-9.

In verse 8 the apostle declares that the law is good if lawfully used. In verse 9 he says that the law is not made for the righteous man. "There," says the Antinomian, "don't you see that we have nothing to do with the law? It was not made for the righteous." You begin to transgress the law, and the law will have something to do with you, whether you have anything to do with it or not. By sinning, or transgressing the law, you cease to be righteous, and at once class yourself with those for whom the law was made. Now for the bearing of the text upon our subject: 1. If the law is good, and the apostle says it is, then from its very nature it is desirable, and presumptively it has never been abolished; 2. If the law was made for sinners, it was so made in order to check sin. But sinners exist now as much as or more than they ever did before. It is fairly to be inferred, therefore, that the law still exists in order to threaten sinners of our day, and hold them in check. The law is said not to be made for the righteous man, because if such a man were to be found, in the absolute sense of the word "righteous," he would have no sin which the law could condemn and restrain.

(To be continued.)

#### A MESSAGE OF LIBERTY.

BY G. D. BAILLOU.  
(Grant's Pass, Oregon.)

JESUS said to the Jews, "If the Son therefore shall make you free, ye shall be free indeed." The psalmist said, "I will walk at liberty: for

I seek thy precepts." James says, "Whoso looketh into the perfect law of liberty, and continueth therein, . . . this man shall be blessed in his deed." Paul says, "There is therefore now no condemnation to them which are in Christ Jesus." Those who are in Christ are the only ones who enjoy freedom and liberty; all others are in bondage. And especially are those in bondage who while professing to be Christ's, have joined themselves to the corrupt governments of earth, and are leaning on the arm of the civil power instead of the arm of Christ. Whoever trusts the arm of flesh is in bondage and under a curse. "Cursed be the man that trusteth in man, and maketh flesh his arm." The corrupt papal church which makes it her sole aim to dominate the civil power, and longs with a Satanic longing for the privilege of burning souls to save them, belongs in the same list as apostate Israel, who slew the prophets of God, and crucified his Son, and put to death his holy apostles, and of whom Paul said, "She is in bondage with her children." Rome is the enemy of Him who said, "My kingdom is not of this world."

Christ loved his enemies, prayed for them, and died for them. Rome hates her opposers, curses them, and would sweep them from the face of the earth. She is the enemy of the peaceful gospel of Jesus, and is in full harmony with that spirit of darkness and bondage which has ever used cruelty and persecution against those it could not ruin, which spirit is Satan. Her Protestant daughters who no longer protest, but join hands with her in copying her ways and inviting the church to take charge of the civil affairs of America, are in bondage to Satan also. The image of the papacy they would establish is already designed, the plan accepted, and the material in the hands of the architects. When it is set up, and lives and speaks, then whoever follows its dictum is in bondage to Satan, who is the author of the mystery of iniquity, the husband of the mother of harlots, and the god of this world. These powers of earth desire to be "of this world." Of his followers Jesus said, "They are not of the world, even as I am not of the world." The followers of Jesus plead for a gospel of persuasion. The great apostle said, "Knowing therefore the terror of the Lord, we persuade men." These worldly church governments promulgate a gospel of force. The one leads to "liberty, which we have in Christ;" the other to the bondage of sin and death.

The third angel's message stands as a warning against our entering into this unholy bondage of trying to serve God in Satan's way. "If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God"—a terrible denunciation! And why needed?—Because of the danger of men being turned away from the liberty of the gospel of Christ to the bondage of sin and Satan. The liberty that is in Christ is the only religious liberty. The third angel's message is a bulwark of defense about the camp of God's liberty-loving children, of whatever name or order. Even those who love this liberty, and think they are opposed to God, because they hate the usurpations of a corrupt church, will yet help to garrison the fort of defense for God's truth,—the commandments of God and the faith of Jesus. I repeat it; the third angel's message is a message of religious liberty, and marks a new line of defense for the truth of God. Let the world be warned of the bondage there is in this unholy alliance of Church and State. And what other words can so effectively sound this warning: "If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God." There is light, more light and power, greater power in this message than we have yet dreamed of. God's own faithful servants will see the light and feel the power.

—It is a law of the divine economy that the best things in life are within the attainment of every individual.—*Lillian Whiting.*

\* "By the handwriting of ordinances, the apostle most evidently means the ceremonial law; this was against them, for they were bound to fulfill it; and it was contrary to them, as condemning them for their neglect and transgression of it. This law God himself has blotted out."—*Clarke's Com. in loco.*

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

### "GOD IS OUR REFUGE."

THEIR hearts in perfect peace repose  
Whose hopes are staid on God;  
They comfort find for all their woes  
From his supporting rod.

No weapon formed, nor foes combined,  
Confining souls alarm;  
Deep in Jehovah's love enshrined,  
They dwell secure from harm.

However dark the path they tread,  
Inhaling noisome breath,  
Impending horrors wake no dread,  
Nor hustling shafts of death.

Let angry billows sweep the sky  
Or yawn to depths profound,  
The watery terrors pass them by;  
For all their wrath is bound.

E'en should the earth, a fiery scroll,  
On flaming wings appear,  
No fright disturbs the trusting soul;  
He knows that God is near!

Ah, he who guides the rushing spheres  
Through trackless space so vast,  
Can surely quell our doubts and fears,  
And bring us home at last!

—Inquirer.

### OUR LIFE-BOOK.

THIS is an age of book-making and book-reading, and in the words of Solomon, "There is no end" to the former, and of the latter, it "is weariness of the flesh."

The authorship of scientific, historical, moral, or any other book which is instructive and elevating, is not without its deserved praise; but each and all of these are not to be compared, both as regards importance and value, with that which we are pleased to call our life-book.

"He that keepeth his spirit is greater than he that taketh a city." It takes knowledge to write the one, but wisdom to write the other.

It is a volume of many pages. Each day presents a clean blank page. Our deeds are the words we write thereon.

With what care does an author attend to his orthography, etymology, and syntax! What mental casting and recasting of his diction! What pains of such small things as commas and semicolons!

Why all this trouble?—First, because earnestness and faithfulness to himself will not allow him to be satisfied with anything less than his best; secondly, he expects it to be brought to light before the gaze of an exacting, scrutinizing and criticising public.

We write a book, each word of which is faithfully duplicated above. We write a book, the character of which we may conceal, to some extent, from man, but from Him to whom all things are naked, we cannot. We write a book, not with pen and ink nor in the characters of the alphabet; but by our lives and with our opportunities, we write in living characters of conduct.

Think, reader, what care you would give to what you are now writing, if you knew for certainty you would be called upon to read it in some august assembly. Well, there need be, nay, there can be, no uncertainty at all about a matter of such grave and momentous import. Let us consult the oracle. It speaks: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Decidedly. We shall be brought face to face with copies of which we keep the original.

An incident happened years ago at school, which is illustrative: One of the boys of our class in some evil hour wrote a letter to a girl member, which letter he expected to be read by her only. Fate willed it otherwise. The letter

fell into the teacher's hands. Entering school, he called this lad, presented him with the letter, and asked him to read it. Imagine the shame and confusion. With painful hesitancy and stammering, he had to comply. Unwilling as he was to do it, hateful as it then sounded even in his own ears, he was compelled by the circumstances of his own creating. It was but the exemplification of the general principle: "Whatsoever a man soweth, that shall he also reap," assuming the specific application: What a boy writes, that shall he also read.

Does it seem insignificant whether a word, a sentence, a paragraph, or a page of your book is faulty? Do you ask, What does it matter about the first pages, if the end of the book is good? Such questions can be neither serious nor sound. In the first place, the end of the book is not the book, but a part of it. In the second place, the quality of the book is dependent on each page, each page on the sentences, each sentence on the words. So that there is no conduct so slight but bears some character favorably or unfavorably to this our authorship.

Reader, this morning when you awoke, God gave you in the day a clean blank page, and asked and expected you to write it full of your best thought and style. What have you done? What o'clock of the day is it now? Well, there are just as many lines left as there are hours to finish this day. What have you written thus far on this day's page? What do you intend to write on the remaining lines? As a brother or sister, have you been kind? As a son or daughter, filial and obedient? As parents, loving and firm? As a friend, true? As an employee, faithful? As an employer, considerate? To yourself have you been true? Of your Creator, mindful?

O, for such standard works as Joseph, Daniel, Hananiah, Mishael, and Azariah! O, for books like Samuel, Timothy, and Dorcas! Of the first, what an exegetical treatise on the seventh commandment as was given to Mrs. Potiphar! What books against idolatry were so ably written and intensively read as a paragraph in Hananiah, Mishael, and Azariah? Idolatrous king, princes, governors, captains, judges, treasurers, counselors, sheriffs, rulers, people, nations, and languages, gathered from 127 provinces, read what they had never read before—a living chapter of the first and second commandments. These were indeed living books seen and read of all men. Such we must be, but whether we shall be obscene literature or pure, the Devil's Illustrated Magazine, or the Lord's Daily Bulletin, it is our serious privilege to decide.

We speak sometimes of a blank life, but such a thing is an impossibility unless the person was born an irresponsible idiot. The active principle of life demands of us to choose one of the only two things. The refusing of the one is the choosing of the other.

Let it be granted even, that a person could maintain neutral ground, which is but the Devil's waiting-room; he would merit thereby no greater praise than did Meroz.

Shakespeare says there are "books in the running brooks, sermons in stones."

All nature is one open book written in the universally intelligible language of all the races. And of all these books there shall be none so interesting and informative as man.

Why was Christ called the Word of God?—One reason is because he was the book of God. In his life was read God. Each man is either a book of God or a book of the Devil. For what is a book, but the written description or explanation of some fact or fancy? That thing our lives portray, demonstrate, or explain, that thing we are a book of. If good, of God. If evil, of the Devil.

Ah, but "if brooks and stones," if mountains and hills, if grass, trees, and flowers, if birds, beasts, bees, and beetles, if the heavens and the firmament are treatises of their Creator, shall man, of whom the most is expected, do not only the least but the worst?

As Christ was to his Father, so are we to be to him. Day by day as his life's page was given, carefully, well, and wisely did he write it. Mary knew no better son; the boys in that neighborhood never had a more peaceful playmate; his teacher never saw so attentive a scholar; Joseph never had a more industrious apprentice; the villages around never knew a more humble, modest, and helpful young man than that lowly Nazarene. Not satisfied with doing good to those who came to him, "he went about doing good."

This was the kind of literature he wrote, and his words to those who follow him are: "Do likewise."

Once and only once did he write elsewhere, and that was on the ground. Time has erased that, but the words written by his life in his life shall last throughout the countless ages of eternity, inscribed on the flag of victory for the admiring gaze, and loving, adoring wonderment of the numberless worlds.

Reader, there comes a day when your last leaf will be given, your last page written, and then—

THE END.

Your life-book finished and closed, what you bind on earth, is bound in heaven. God help us that our books be so written that after the minute and critical examination of them, they may be considered fit for a place in that library of pure and holy literature. P. GIDDINGS.

### A WILLING SAVIOUR.

WE are sometimes placed in circumstances of difficulty or danger, in which we need the help of one more powerful than we are. At such times we look around among our friends, and we perhaps think of one who we feel sure can aid us in this time of need. We go to him, and tell him our desires and hopes; but he disappoints us. Perhaps he does not realize how much we need his aid, or he is selfish, and therefore is unwilling to put himself to inconvenience on our account. Or he is so much involved in his own affairs, that he will not give attention to ours. It may be that we fully depended on him, and felt certain that he would aid us; but our hopes and expectations prove vain, and we are left hopeless and helpless.

But Jesus Christ is a willing Saviour. This is proved by what he did in behalf of sinners. He came into the world that he might save them. It was for this he humbled himself, taking upon him our nature. It was for this he died. The fact that he died for sinners, proved his willingness to save them. And he declared, "Him that cometh to me I will in no wise cast out." Look also at the course he pursued while he was on earth. He never refused to aid those who came to him for help. When he had just come down from the mountain where he had been transfigured, and his glory had been manifested to three of his apostles who were with him, he was ready to assist the father who came to him on behalf of his son. When he was weary from traveling, and was sitting to rest at the well in Samaria, he was willing to give himself up to the instruction of the ignorant and licentious woman who came for water. When passing along the road to Jerusalem, surrounded by a crowd of admirers, he commanded that the blind beggar, whom others wished to silence, should be brought to him; and he answered his request by giving him sight. And when he was partaking of a meal in the house of a Pharisee, he did not seek to conciliate the prejudices of his host, but he said to the weeping penitent: "Thy sins be forgiven thee." And this condescension, tenderness, and willingness to aid those who desired his assistance, which were so conspicuous when Jesus was on earth, are characteristics which he still possesses. And whatever your circumstances, whatever your character, whatever your past conduct, you may be quite sure that Jesus is willing to save you, and to bestow on you such blessings as you need.—Wm. Hurlin.

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.

### BRIEF SKETCH OF THE WORK IN SOUTH AFRICA.

SOME twelve years ago, Mr. Peter Wessels, then living in the Orange Free State, being ill and not expected to live, grasped by faith the promise of God that "the prayer of faith shall save the sick." He had for some time been cherishing doubts and unbelief as to the Bible being the inspired word of God. When this new light flashed upon his mind, he entered into a covenant with the Lord, that if he would verify this promise to him by raising him up to health, he would devote his life to the service of the Lord, and if necessary, would die for the truth of the Bible. Soon after this, having reproved his brothers for "in-spanning" mules on Sunday, he was met with the retort that if he was going to follow the Bible so closely, he would better keep the seventh day, as that was the only day recognized in the Bible as the Sabbath. He was soon convinced from a careful study of the Bible that the Sabbath of the fourth commandment is of binding obligation, and calling to mind the promise he had made to the Lord, felt impelled to step out and keep it. As near as the writer is able to learn, up to this time, he had no knowledge that there was another Christian in all the world who kept that day. But some years previously, a brother Hunt came to the Diamond Fields, from Australia, who had embraced the Sabbath in America. Through his efforts, the knowledge of the Sabbath truth had been communicated to a Mr. Van Druten, who began its observance about the same time that Peter Wessels and his brother Phillip did. Thus a knowledge of our work in America was obtained. Several others soon embraced the Sabbath.

The Seventh-day Adventist General Conference in America, at its annual session in 1886, in response to an appeal from brother Van Druten, accompanied with a contribution of fifty pounds, sent Elder C. L. Boyd and family, Elder D. A. Robinson and wife, and several other workers to this field. Since the connecting link was thus formed between our brethren in America and this field, no less than fifty-four different persons of our faith have made the trip between New York and Cape Town, while sixteen of these have made the return journey, and not less than a score who are now in America, contemplate soon returning. Truly it may be said of South Africa, "many" have "run to and fro."

The growth of the work, so far as numbers are concerned, has been slow, there being at the present time 138 church-members. This does not represent any increase during the past year, but the names of several have been dropped from the church records, while others have come in to take their places.

It seems to be a characteristic of the people of this colony to look with suspicion upon anything which has the appearance of being new, especially any religious movement, and any work which cannot stand opposition and criticism will fare hard in getting a foothold; but there seems to be this redeeming feature, that when it is seen that in spite of opposition and ridicule, any work goes steadily onward and succeeds, it receives the sympathy of many of the very ones who at first were opposed to it. This has been emphatically true of our work in this field. Many have written and spoken evil things of us, predicting that our work, which has been characterized as a "Yankee innovation," would soon die out and never be heard from again; that Seventh-day Adventists were few, illiterate, opposed to education, etc. But while these slanders were being circulated, our work was steadily and slowly going on. Tens of thousands of our large subscription books, smaller works, and periodicals were finding interested readers, through the ef-

forts of the faithful canvasser, while the prayers of those who were not thus actively engaged in the work were constantly going out like sharp sickles, in behalf of the workers.

Early in the year 1889, the "Somerset House," with adjoining lots, was purchased, at a cost of £2,200, a mortgage being placed upon the property for £1,200. This house was improvised as a book depository and a home for those connected with the work in connection with the office, and served the cause in this capacity until the early part of the year 1892. As the work increased, this place became very much crowded, and a more commodious place became an imperative necessity, unless the work should be crippled for want of room. Under these circumstances, those who were intimately connected with the work began to reflect upon what could be done to relieve the situation. The contract was shortly after let for the erection of a building on a lot adjoining that on which the "Somerset House" stands. This building was well under way when the writer arrived in this country, the first of January, 1892. It was a matter of considerable anxiety as to where the funds were to come from to pay for this enterprise, money having been obtained on loan. But this anxiety was soon relieved, the late Mr. J. J. Wessels, a short time before his decease, making the generous donation of £2,500. This, with contributions from those of more limited means, has nearly met the entire cost of the building, which amounted to some over three thousand pounds. It is a substantially built structure, and one which is considered a credit to the city of Cape Town, although it is quite plain in its exterior. The upper portion is a church, having pew sittings for some over three hundred. Under the rostrum is a baptistry, and at either side are rooms to be used by candidates, also as Sabbath-school rooms. On the lower floor is a book depository, with some over twelve hundred feet of shelving, a packing room, a room in which the "care-taker" resides, two offices, and a reception parlor. I have never seen a building better adapted to the uses for which it is designed, especially the book room and the packing room.

On my arrival, I found the brethren were agitating the question of the establishment of a school, and as we talked the matter over from many different standpoints, and took in the situation and the real need of a school, and that unless we moved in the matter at once, it meant many months' delay, the impression fastened itself upon us that the time had come to make such a move. Accordingly, a farm of twenty-three acres was purchased in Claremont, one of the suburbs of Cape Town, on which a building has been erected, 112 x 38 ft., besides a wing thirty-two feet long, all of which is three stories high, and with an addition one story high, which is about 70 x 23 ft., used as kitchen and store-room. The building is intended to accommodate between fifty and sixty students, besides the teachers, and nearly an equal number of day students. Professor E. B. Miller, with a competent corps of teachers sent by the General Conference, are at this date, Jan. 1, 1893, living in the school building, and busily engaged in making preparation for the first term of the school by the first of February. Most of the furnishings for the school were purchased in America, Professor W. W. Prescott having kindly interested himself in behalf of our school, by making purchases for us.

Since our work has taken on the appearance of stability in this colony, the columns of the secular papers have been open to us, through which medium we have had access to the public, as we could have had in no other way. I have published in full about a score of sermons which I preached in the Cape Town church.

At a general meeting held in the early part of December, 1892, a South African Conference of Seventh-day Adventists was organized. So as we enter upon the year 1893, it is with additional responsibilities resting upon us. We are

glad to note that in many respects the work starts out as a Conference under very favorable circumstances, and we believe that if our trust is in God alone, and we seek to walk in humility before him, we will see the work grow, and many precious souls come to a saving knowledge of the gospel. We are glad that quite a number of young people from South Africa are in attendance at the Battle Creek College, in America, fitting themselves for usefulness in the cause in this country. We look forward with anticipation to their return, when they shall have finished their studies in the College.

A. T. ROBINSON.

## Special Mention.

### JUDGE WAITE'S OPINION OF SUNDAY-CLOSING.

WHILE the question of opening or closing the World's Fair on Sunday is now an all-absorbing topic of conversation, we are glad to be able to present to our readers the opinion of so eminent a jurist as Judge C. B. Waite, formerly territorial judge of Utah. It will be apparent to those who read what the judge has to say, that all the legal talent in our land is not yet blinded by religious bigotry. We clip the report from the *Chicago Evening Journal*, of May 3, as given by a reporter of that paper:—

"In order to discuss this matter intelligently, we must begin at the beginning, and see who have rights, and who have none in the land upon which the glorious White City, that most marvelous of man's creations, is builded. That entire domain originally belonged to the people, and they have never parted with their ownership in it. The South Park commissioners only hold it by virtue of the Legislature of the State of Illinois, in trust for the whole people of Illinois, for purposes of amusement and recreation, and to be free to them for such uses forever. It is, therefore, extremely doubtful whether the legislature, in the face of that public dedication, had any right to grant the exclusive use of the land so devoted forever to the free use of the people for purposes of amusement and recreation, to a corporation which is but the creature of the people, after all—the World's Columbian Exhibition Company. But I do not wish to raise any fight on that question, nor do the people. We are well satisfied that the Exposition should fence off the ground and charge an admission fee, because the Fair is for the good of the people, and temporary use of the ground is in the highest interest of public policy so long as no unjust discrimination is made. But just the moment discrimination begins, such as making rules and regulations at the dictation of the classes against the protest of the masses of the people; or in other words, when in deference to the religious opinions of comparatively a few, the gates are to be closed on the one day in the week when the countless many of the people have an opportunity to exercise their right to use the park for purposes of amusement and recreation, the aspect of the matter changes materially.

"In presenting this view of the case to a very eminent constitutional lawyer of this city not long ago, he said: 'Should that issue ever be raised, it will prove a very serious question of law, a very serious question indeed.'

"But has not the national government—Congress—a right to say whether a national fair shall be closed or open on Sunday?"

"There is no title in the United States government, and therefore it has no jurisdiction in either the park or grounds. How could Federal authorities close the gates, if they do not own the grounds? In a legal sense, the World's Fair is not a national institution, because it is an enterprise undertaken by an Illinois corporation, principally paid for by the city of Chicago, the State of Illinois, and private citizens. It has received aid, comfort,—sometimes very cold comfort,—and financial assistance from Congress and from the National Executive. But all that does not alter the fact that it is the Illinois corporation to which the people's title in the ground was delegated, temporarily, and if that delegation was not legal, the title still remains in the people of Illinois, nor can the national government set up even the shadow of an excuse for assuming jurisdiction over it."

"Do you hold, then, that Congress in granting money for the Fair had no right to make its own conditions? The condition was that the Fair should be closed on Sundays. Since the Exposition accepted the money, with the condition attached, is not the directory legally and morally bound to observe the condition? It is contended, you know, that Congress settled the Sunday question once and for all, and that it must not be reopened."

"The directory, in my opinion, is neither legally nor morally bound by that act of Congress. In the first place, the grant was in the nature of a contract, and Congress itself violated its conditions. Two million five hundred thousand dollars were appropriated for a specific purpose—the preparation of the Fair—conditioned upon the Fair being closed on Sundays. In good faith the Exposition accepted that appropriation, but later on, throwing faith to the winds and violating the terms of its contract, Congress sequestered \$570,880 of the grant from its declared purpose, the preparation of the Fair, thus seriously crippling and embarrassing the directory who had depended, in good faith, upon the use of this money. Congress by its act of bad faith, withdrew over one fifth of its gift, and directed that unless the directory gave bonds for the restoration of that money to the national treasury, 1,141,760 of the souvenir coins were to be withheld. The directory finds itself unable legally to execute the bonds demanded, because



credit is already pledged to the limit—hence it is denied the use of \$570,880 at a critical time in the preparation of the Fair.

"In case the directory should decide to open the gates on Sunday, would they be morally and legally bound to refund that part of the grant that has been paid over?"

"Certainly not, and for this reason: I am not in active practice now, though I was for many years, but my recollection of the law is this: In case of a gift, bequest, or devise, the person making it could attach any condition he chose, and were that condition ever so whimsical or frivolous, the courts would sustain that condition. They would not give the gift effect unless the condition was performed, with one exception,—if the condition were illegal or contrary to public policy, then the condition would be void, and the gift or bequest would stand in that case considered in law as unconditional. If my recollection of the law is correct, they would not be obliged to refund the money, even if there had been no violation of its own contract by Congress, because I look upon the condition as entirely illegal and unconstitutional, and, therefore, void. There might, of course, have been a question of propriety under those circumstances, which has been eliminated from the subject in view of Congress's breach of good faith. Had an individual done what Congress has been guilty of, it would be very properly called a 'dishonorable act.'"

"On what grounds do you maintain that the condition was illegal, and therefore void?"

"The first amendment to the Constitution provides that Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." Judge Storey has said, in his "Commentaries on the Constitution," that the intention in this provision was not merely that Congress should not establish a national religion, but that Congress should not legislate at all on the subject of religion. That view is sustained by the practice of the government for over one hundred years. In all that time we have had no religious legislation whatever, until the last Congress overstepped its powers by enacting the Sunday observance proviso contained in that bill, which appropriated \$2,500,000 for the World's Columbian Exposition."

"That point is disputed, Judge. Many of the leading advocates of Sunday-closing claim that it is not a religious question at all, but merely a provision for a day of rest in the interest of health and comfort."

"That is all nonsense. It is merely a subterfuge to which our friends the enemy resort, when they find that the laws and institutions of this country are in opposition with their religious views of what ought to be. This is a religious question, and must be battled for or against as such. If it is not, how did it happen that when the question was under discussion in the Senate, Senator Matthew Quay, Pennsylvania's pious representative and moral exemplar, sent to the clerk's desk to be read as his argument, the Bible opened and marked at the decalogue? There are some people who deny that Mr. Quay did this on religious grounds, but the senator's career of sanctity and the quotation he had read, "Remember the Sabbath day, to keep it holy," etc., disposes of that argument. Furthermore, how did it come that the ministers and church people took such an active part before the Congressional Committee, if this is not a religious question, to say nothing of the hysterical shrieks of the religious press and a part of the secular press, led by the New York Mail and Express, for "the sanctity of the American Sabbath?" One minister, writing to the New York Independent, said that any one who attended the sessions of that Congressional Committee might have supposed himself in a general church assembly, a synod or an ecclesiastical council. That statement was true; for it was a religious question that was under discussion, and the zealous advocates of what is popularly known as a "Christian Sabbath"—a strange contradiction of terms even on their own grounds—were those who pressed the fight for Sunday-closing. To deny this self-evident fact, is both idle and dishonest."

"For all that, Judge, a great many earnest and honorable men declare that they only desire a civil rest day for the protection of the laboring classes against the encroachments of greedy employers."

"Then why, if the legislation is of that character, is Sunday specified? For my part, I deny the right of any legislative power to establish Sunday or any other day as a rest day. Nature designates that we should rest, but only when we are tired. She has made no arbitrary law regarding one day in seven, and has been conceded by some of the most eminent ministers who petitioned Congress for the closing of the Exposition, that there are many prosperous nations who do not observe a Sabbath. This shows that the seventh-day-for-rest idea has no foundation in nature. They further admitted that their advocacy was almost exclusively on religious grounds."

"It is further contended that to open the Exposition on Sunday, would be in violation of the laws of Illinois."

"By no means. The State provides only for the presentation of the acts enumerated, when they disturb the worship or peace of other people. Who would be disturbed if the gates were open? Certainly not those holding religious services miles away. Who were disturbed during all the months that thousands of Sunday visitors flocked to Jackson Park, and paid their fifty cents to enter in and gaze on the glories of the great White City? If any such there were, they have carefully concealed the fact, for not one solitary complaint has been made, either to a magistrate or in the columns of the newspapers, including those of the religious press. No! The true reason of "Sunday disturbance" was frankly stated by Judge Ruffin, of North Carolina, in deciding a case brought before him. He decided against the disturbers, and said: "The disturbance consists not so much in that these people were prevented from carrying out their own opinions, but in the fact that they were doing what the complainants thought were wrong." Just so here. They demand the closing of the Fair, because they believe in what is called "the sanctity of the American Sabbath."

"Another thing, I have grave doubts of the constitutionality of the Sunday observance law of Illinois. So have many eminent lawyers and jurists. I have not given the matter the deep study it demands, but, as I view it, this is my reason: The Constitution provides that no preference shall be given by law to any religious denomination or mode of worship. The Christian religion is only one denomination, or mode of worship. Though it is split up into many sects and isms, they all have one broad basis, and all class themselves as Christians, and a peculiar observance of Sunday is a part of the mode of worship of some, indeed, a majority of these Christian sects, but not of all.

Hence the setting apart of Sunday by law appears to me plainly "giving a preference" to one particular "religious denomination." The Seventh-day Adventists and Baptists, for instance, construe literally the commandment to rest on the seventh day, Saturday, and to labor on the other six days. They hold that the command to labor is just as vital as the command to rest. Now, it might be that in pursuing their religious opinions, of which the Bill of Rights guarantees them free exercise, the noise of their labor might disturb some other religious denomination. In the case supposed, it is very doubtful whether the Legislature has any right to prohibit the disturbance. I think it is plain that the Sunday law is inconsistent with the Constitution, because it is giving a distinct preference by law for a mode of worship, and discriminating against all others—the Jewish, Mohammedan, Hindu, pagan, and other forms of worship which may be found within the borders of the State. The contention that the Christians only can be bound by this law, while all others must enjoy liberty of conscience, is of course absurd and ridiculous."

"John F. Geeting, the well-known lawyer, also holds positive opinions on the power of Congress to enforce the closing of the Fair. He said:—

"I do not believe that Congress has any power legally to close the gates of the World's Fair on Sunday. It has no jurisdiction over the park, which is the property of the State of Illinois. The Exposition Company is an Illinois corporation. Certainly the military arm of the government could not interfere to close the gates, if they should be thrown open; for the military arm is subordinate to the civil in time of peace. I can't see any grounds for an injunction; for such writs are granted only in cases of irreparable damage, such as the destruction of property, injury to business, etc., and certainly no irreparable damage can result to the United States government by the opening of the Fair on Sundays."

"Even should the United States government seek to recover the money paid over to the Fair by civil suit, such right, if it exists, does not extend to interfering with the Fair itself. If the park belonged to the United States government, the case might be different. The whole matter rests entirely with the Exposition Company. It has been given the control, and cannot be interfered with unless in violating some existing law. The condition on which the appropriation is made is of the nature of a contract, and not an enacted law. Furthermore, Congress is a body of special and limited powers, and has no authority to pass any law on such a subject. Any act recognizing Sunday, passed by Congress as a law, would be unconstitutional and absolutely void."

#### THE SPIRIT OF PERSECUTION IN GEORGIA.

In my last report to the REVIEW it was stated that much bitter opposition had been raised against our work near Douglasville, where I had been laboring the past winter, but that it was thought to be somewhat abated at the time of my last visit there. This seems not to have been the case, but that our opponents were only quietly preparing for a more determined effort to stop our work there if possible. So on going there last week to fill an appointment, the following notice was handed me:—

"April 29, 1893.

"Mr. W. A. McCutchen,

"SIR: Being appointed trustees for Flat Rock church, and ordered at the time to shut the door against any who do not preach the gospel of Christ as we understand it, we do hereby give you notice not to preach there any more. You have caused more hard feelings between friends and neighbors than a Mormon could have done. Christ said, 'Blessed are the peace makers.' You are not one. If you do not quit, the door will be locked.

"YOUNG VANSANT,  
"A. C. BANKS,  
"N. M. EASON,  
"NOAH VANSANT,  
"J. W. HOUSE.

Trustees Flat  
Rock school-house.

The animus of this peremptory order can be better appreciated when all the facts are known. This house which I had been using for some time is a joint-church and school-house, built only last year by subscriptions of the people of the community, on the express condition that it should be free to all denominations, and has been used by all ever since. I got permission to use the house before commencing there. But just recently a set of trustees were put in to close me out. Of course it was not publicly stated at the time that that was the design, but those in the secret of the matter understood it, and just such men were chosen as would do it, and it has been found out since that it was for that express purpose. But their statement in their notice to me that they were "ordered at the time to shut the door against" me or anybody else, is positively denied by those present at the time. They may have received such orders in their secret council among themselves, but not from those who helped to elect them publicly, they declare; for that is the very thing agreed upon not to be done in the building of the house, and yet they assume an authority not delegated to them, and turn me out because I do not preach the gospel as they "understand it." That is to say, you can preach here as much as you wish, provided you preach just "as we understand it," and nothing different.

Indeed! is not that the very spirit which so long

kept the world in moral and intellectual darkness in past ages? that has even sought to muzzle the mouths of people and suppress the freedom of speech and of the press, and to dictate people's religion and ideas in general?—the spirit of the papacy? To preach "as we understand it!" Who are the "we," according to whose ideas only, people are to preach in that church? Three, if not four, denominations are represented in the list of trustees, no two of which "understand it" alike. Hence, when any one of their ministers comes to preach there, the majority of the "we" believing differently, would, according to their own rule, have to "shut the door against" him, and therefore would have to rule out one another's preachers, to be consistent. But strange to say, the Seventh-day Adventists are the only ones ruled out.

Again: do they mean by the phrase, "as we understand it," that they are perfect in the understanding of the gospel? If they do, as one gentleman very pertinently remarked, why have any preaching at all? Why not stop it all at that church.

It is in order to remark here that two of the parties whose names are signed to this notice are members of a church which claims to be pre-eminently Christian—the "Christian" Church. At my old home town where we have a good church building of our own, and the "Christian" church none, they use ours continually, without charge, and do not count on anything else, but depend upon our house, which we willingly grant them. And yet here are members of the same church aiding in turning me out of a union house, built for all, while their church elsewhere is using our house, built by us. I leave the reader to judge as to whether this is very "Christian."

In justice to the people of the community, I will say that this action of the trustees is by no means approved by all there. Many who had put money into the house to be used by all denominations, were indignant at it, and while this closed one door against me, it opened a dozen more. Immediately the crowd around began calling out for me to come to their houses and preach, which I did twice on the day following this episode, and on leaving there at the close of the last service, the requests were more urgent than ever for me to come back as often as possible. One gentleman there has an unoccupied house which was tendered us, and the friends there said they would seat it, and we could have a house of our own. This action of the trustees caused quite a stir, and the night of the proceedings there were quite animated discussions between their representative and the friends of an open house for all, and as to their charge of my causing hard feelings in the community, one gentleman remarked the next day that they had caused more in a few moments than I had in eight weeks.

This has been the hottest contested field I was ever in. It has seemed that the very dragon spirit has been so great at times, that its possessors could hardly restrain themselves. I have heard of dire threats against me, but no harm has come to me as yet, and I go forth trusting in God, and shall continue to seek to do my duty. Those who have held on through all this, seem to be growing stronger by it all the time. One more has begun to keep the Sabbath recently, and I still hope for others. While actual persecution is going on elsewhere, the spirit of it is here, and only awaits an occasion to break forth in fury. Still we want ever to cherish the spirit inculcated by Christ. Matt. 5:44-48; Luke 23:34. May God help us all to be faithful through the storm, and we shall soon be safe on the other shore, free from these trials.

W. A. McCUTCHEN.

—The most humiliating fact which confronts us as a nation is the prevalence of crime and murder in all sections of the country. The comparative statistics recently published and substantiated by the national census of the several countries, place the United States in the lead in this respect. Nor is this reign of crime confined to the foreign born; on the contrary, it is greatest where the native born population is greatest. The sacredness of life is nowhere more loudly proclaimed and perhaps nowhere so openly violated as in our land, if we except the semi-civilized nations.—Selected.

# The Review and Herald.

BATTLE CREEK, MICH., MAY 16, 1893.

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## THE LORD'S PRAYER

### Seventh Petition

"*Deliver us from evil.*" The Revised Version here reads, "from the evil one," which is doubtless the true idea; for if we consider it as only evil in general, and in the abstract, we but deal with the branches and leaves of the tree, whereas we should deal with the root; and so in our desires for deliverance, we should let our petitions have reference to him who is the root and source of all evil.

The construction here is the article, "the," and the adjective, "evil," the masculine and neuter genders of which, in the genitive case (as in this instance), have the same form; it may therefore be considered masculine, in which case it refers to a personal being, and would signify "the evil one." Exactly the same expression is found in Matt. 13:19; Eph. 6:16; 1 John 2:13; 5:18; etc., in all which places it has indubitable reference to the Devil; and therefore most interpreters consider that it means the same in this petition in the Lord's prayer.

Satan may be most fitly called, "the evil one," since with him evil originated, and his great business is to incite men to wickedness. The Devil, we are informed (1 John 3:8), sinned from the beginning; he is therefore the *oldest* in evil. He is the ruler of the darkness of this world (Eph. 6:12), and therefore is the *greatest* in evil. And it is declared, in John 8:44, that he is the *father* of evil; and therefore all evil is directly and indirectly from him. And he so often works through the channel of temptation that he is appropriately called "the tempter." Matt. 4:3. Well may we therefore pray to be delivered from the evil one.

This last thought seems to connect the idea so closely with the preceding petition, "Lead us not into temptation," that some consider the two as one, and hence enumerate but six petitions in this prayer, instead of seven. But though the two may form but "one utterance of the soul," they nevertheless constitute a "double request," and so really give us seven distinct petitions in this wonderful prayer. Besides, this petition is far more comprehensive than the former, embracing not only temptations to sin, but all kinds of evil, the results of past sins, pain, affliction, hunger, and nakedness. It is, in one sense, a summary of the whole prayer, and so may well be placed as its climax and conclusion. For it is evil (the work of the evil one) which has alienated and separated us from God, our Father, which leads us to dishonor the divine name, which retards the coming of his kingdom, which resists his will on earth, which perverts our efforts to acquire daily bread, which leads us into trespasses against God and man, and makes us a prey to temptations. Thus a prayer to be delivered from evil has a bearing upon all these other points.

To be delivered from the evil one is to be shielded from his power, to be enabled to discover all his devices against us, and shun all his snares; to be caused by divine grace so to live that when he cometh to us, he shall find nothing in us, as he found nothing in our great example, the Lord and Saviour (John 14:30), no weak spot in our armor for him to penetrate with his fiery darts, no responsive chord in our nature, to invite his efforts to inflame and develop the evil traits of our characters, and deceive us to our ruin.

In this prayer to be delivered from the evil one, we acknowledge our own weakness and dependence. We cannot deliver ourselves. We depend upon a higher power, without whose aid we perish. But we look to God, and there behold nothing but love, compassion, and goodness; and we see him more mighty than all the powers of darkness; and all this inspires us with hope and confidence, and lifts us above our fears.

But there must be on our part co-operation with God, to obtain the good we desire. When we sincerely pray to be delivered from the evil one, we shall carefully avoid all forbidden ground, and shall not, according to the common expression, be continually "tempting the enemy to tempt us." James says, "Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." This means to yield the will to God; and without this, God can do nothing for us. And no one is so "weak" that he cannot yield his will to him, and turn it to the side of right, and thus resist the Devil; and then the promise is that he will flee, and God draw nigh; and the victory is ours. And thus we may go on from victory to victory, till Satan is bruised under our feet, and the deliverance from his presence, absolute and eternal, is ours.

But this petition looks far away into the future to that great and final deliverance for which the whole creation groans. It is "the expression of the yearning for redemption of the sons of God." It will be accomplished when the Son of God shall carry out the purpose for which he was manifested, and "destroy the works of the Devil" (1 John 3:8); and not only that, but destroy the author of all these works, that is, the Devil himself. Heb. 2:14.

This final deliverance will begin with us when these vile bodies are changed and fashioned like unto Christ's glorious body (Phil. 3:21); when this corruptible puts on incorruption, and this mortal puts on immortality (1 Cor. 15:51-54); and when we shall be made like Christ, beholding him as he is. 1 John 3:2. And the work will be completed, when we reach the judgment and perdition of ungodly men (2 Peter 3:7); when the hosts of evil, "root and branch," Satan and all his followers, in the persons of evil angels and wicked men, shall be burned up; when sin and all its consequences, the curse and all its evils, shall be wiped away; when from the presence of the great white throne the heavens and earth shall flee away (Rev. 20:11), and a second fiat, not now from Creator only, but from Creator and Redeemer (Rev. 21:5), shall summon into existence from these purified elements new heavens and a new earth, wherein the righteous shall evermore dwell. 2 Peter 3:13. Then life, not death, shall reign, beauty and bloom, not decay and desolation, shall clothe the earth, sickness and pain shall be no more, tears shall be wiped from every eye, sorrow and mourning shall forever flee away, and songs and everlasting joy shall rise from a happy universe to Him who sitteth on the throne. And as this blessed vision grows upon the eye of faith, how the petition grows in its intensity in our aching hearts, "Deliver us from evil."

## IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

312.—APPOINTED TO DIE. HEb. 9:27.

Please explain the statements of Heb. 9:27 and Ps. 89:48, in connection with Luke 9:27, and John 8:51, 52.

C. H.

**Answer.**—The passages in Hebrews and Psalms state the general rule in reference to mankind, that is, that they are "appointed to die," and that as the common lot of men in this world, they are to pass into the grave. There have been two exceptions to this rule, Enoch and Elijah, and so will those be exceptions who are translated at the second coming of Christ. But upon all these a change passes which is equivalent to a death and resurrection.

Luke 9:27, like Matt. 16:28, refers to the transfiguration of Christ, an account of which immediately follows in both instances. Those to whom Christ spoke those words, when they soon after beheld him transfigured on the mount did "see the Son of man coming in his kingdom," or did "see the kingdom of God;" for that scene was a *miniature* representation of the kingdom, and so Peter afterward described it. 2 Peter 1:16-18. And this they saw before they died, as Christ had said.

But in John 8:51, 52, the Lord speaks, not of this mortal life and death, but of the second, or eternal, death which will be suffered by the wicked.

This is shown by the general tenor of his discourse in that chapter. They that keep his words, shall not "see," that is, shall not suffer, that death. This is stated again in John 5:24: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." That is, the believer shall not come into condemnation to pass under the second death. Of the same class John says in the Revelation, that they "shall not be hurt of the second death" (Rev. 2:11), for on them "the second death hath no power." Rev. 20:6. That death the believers in Christ never "see," and never "taste."

Thus when we consider the different subjects on which these passages treat, we see the most complete harmony between them.

313.—LYING SPIRITS. 1 KINGS 22:22, 23.

Will you please answer the following questions, and oblige: (1) Why was the king of Israel displeased with Micaiah's first answer? 1 Kings 22:15. (2) How could he consistently reverse this answer afterward? (3) Why did the Lord use a lying spirit to accomplish his work? Verses 22, 23. (4) Was David justified in using deception, as in 1 Sam. 21:2, 13; 27:8-12. (5) What is meant by the words, "Neither came it into my mind," as used by the Lord in Jer. 32:35? O. M. P.

**Ans.**—1. The king of Israel had determined to make war upon Syria for the recovery of Ramoth-gilead. He had seduced Jehoshaphat, king of Judah, to join him in the undertaking. Jehoshaphat wished to have a prophet of the Lord speak upon the question, and Micaiah was called. It was the practice of the ancient oracles and of lying prophets to give out their utterances in an ambiguous manner, so that let the event turn either way, they could say that that was just what they meant. It was exactly so with the prophets of Israel in this case. They said, in answer to the question of the king of Israel whether he should go up against Ramoth-gilead, "Go up; for the Lord shall deliver it into the hand of the king." It will be noticed that the word, "it," is a supplied word. All they said was this: "The Lord shall deliver into the hand of the king." They meant him to understand that "the Lord would deliver" Ramoth-gilead "into the hand of the king" of Israel; but it might be interpreted just exactly as well, that "the Lord would deliver" Israel "into the hand of the king" of Syria. So Micaiah chimed in, using the same words which really said nothing. It was a bold stroke of irony designed to throw contempt on the whole work of the false prophets and their ambiguous utterances. The king of Israel saw this, and so adjured him to tell his real view of the matter, which he did by a parable representing that a lying spirit offered to go forth and deceive the false prophets, and that the Lord permitted him to go. This was designed simply to show that the Lord had suffered, or permitted, a lying spirit to influence the prophets, in accordance with their own selfish ends. This will perhaps sufficiently answer the first three queries above.

4. The record in 1 Samuel states how David did use deception to save his life, without pronouncing upon the quality of the action, whether it was good or bad. It is easy to draw from other scriptures that deception is always bad, and that David would have got along much better if he had pursued a different course, just as would have been the case with Jacob, and others that might be named.

5. We understand Jer. 32:35 to mean what the literal construction of the language would indicate. God is not certainly obliged to foresee all the free actions of free moral agents. And the expression is such as to show the excessive abominations into which the people had plunged. They were far beyond anything that any one would have supposed they would have given way to, and hence showed that they were under the direct influence of Satan.

## POSITIVE PREACHING.

WHEN Jesus had ended his sermon on the mount, the record states "that the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matt. 7:28, 29. There was then something in Jesus' *manner* of preaching, as well as in the matter presented, that was different from the preaching of the scribes. There was a directness of statement, a laying bare with unsparing strokes of the evils that



sign in the human heart, a clear presentation of that men ought to do; and all this was linked together with most precious and comforting statements of the love and mercy of God to men. The people were astonished at such preaching. Comparing it with the fine-spun theories of the rabbis, to which they had been wont to listen on the Sabbath, they quickly detected the difference. Here was a preacher who was not simply trying to fill up his hour, who did not kill time, did not theorize or suppose things were so and so; but who came before the people with a message from God, and who fearlessly but lovingly delivered his message to the people, laying the mind of God before them, and calling upon them to receive the word that came from the Lord.

This was the manner of preaching of all the prophets of God who had preceded Christ; but since the days of Malachi the Jewish people had had no one to bear such a message to them, until John appeared as the forerunner of Christ, laying the ax of truth unto the root of the tree, and striking right and left at the sins which he saw on every hand. By such preaching, the hearts of men were stirred to life and action, and they were baptized of John in "Jordan, confessing their sins." Matt. 3:6. He also spoke with authority. He knew the work that had been committed to him to do, and he did it regardless of what men would say. This example of John, and especially the example of Christ, who is the great teacher, not only as to the teaching, but as to the manner of teaching, should be followed by every one whom the Lord has called to preach the gospel. If he cannot preach that way, he had better not preach at all. John could preach with authority; for he had received a divine commission to prepare the way before the Messiah. Jesus also knew that he came from God, and that all power was given him; and so when he set apart the apostles to preach the gospel, he gave them authority. They were to go out and fearlessly bear testimony against every kind of sin, and against all forms of false religion, making no compromises with either, and offering only one avenue of escape, the door of hope.—Jesus, the sacrifice for sin and the Saviour of the world. A study of the book of Acts will show that in their preaching the apostles were worthy followers of their divine example. The preaching on the day of Pentecost, the testimony of Peter and John in the temple at the time of the healing of the lame man, and their statements before the council, show that they did not hesitate to declare that that Jesus whom the Jews "with wicked hands had crucified and slain," God had ordained to be a prince and a Saviour. The testimony of Paul was also equally explicit. Whether in the synagogues of the Jews, among barbarians, or cultured Greeks, before the Jewish council or the Roman governors, he bore the same faithful, fearless testimony against sin, and exalted Christ Jesus as the only and all-sufficient Saviour, so that he was able to say to those for whom he had labored: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20:26, 27.

These examples; John, the forerunner of Christ, Christ himself, the great teacher, and his apostles, should be carefully considered by those upon whom God has placed the responsibility of proclaiming the closing message of the gospel now being given to the world. The messages of Rev. 14:6-12 are a positive testimony, and in their fulfillment must be presented in a positive manner. The call to worship God the Creator will not admit of the worship of any other being wholly or in part. To proclaim this message is to declare that the whole heart must be the Lord's. As he is the Creator, and all belongs to him, when we render him our all, we can only give him what is already his own. The condition of Babylon, and the duty of the people of God to come out of her, must be faithfully presented, although it may hurt people's feelings, and cause them to think those who thus do are uncharitable and unkind. The plagues are to fall upon those who reject the warning message, and as we love the souls of those who are ready to perish, and are both anxious to save them, and ourselves be innocent of their blood, we must cry out, "Come out of her, my people, that ye be not partakers of her sins, and that ye

receive not of her plagues." And the third, and last message, which so briefly sums up the whole religion of Jesus Christ in that one terse sentence, the "commandments of God and the faith of Jesus," and which warns against the worship of the "beast" and the "image of the beast," must also be laid before the people of the world, both great and small, whether they will hear or whether they will forbear, and the sinfulness of such worship be plainly pointed out, the consequences of pursuing such a course laid before them, and they be urged, yea, compelled to decide whom they will serve, the Creator of the heavens and the earth, or the power that has thought to change the law of God.

Such is the nature of the work the people of God have now to do. No other work ever committed by God to human agencies to perform was more important; no other work ever called for greater faithfulness, or for a more firm, unhesitating, uncompromising, positive testimony to be borne to the world. Let those who engage in this work go forth only in the name and in the strength of the Lord of hosts. Then he who said: "Lo, I am with you alway, even unto the end of the world," will verify that promise, and make his people a power for the truth, and through them call out and prepare a people for translation when the work of grace is done. We look for this kind of work to be done, and we believe that such a work is now, and will be, carried forward to the glory of God and the salvation of souls. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:13. M. E. K.

#### TRUTH VS. RUMOR.

We have been told, and we know the truth of the statement, that we are standing upon the threshold of great and solemn events. Prophecy is fast fulfilling, and we are almost face to face with the momentous scenes which will mark the end of time and the close of human history. It becomes us to examine well our position, and study to know what we can of the nature and order of events by which prophecy is yet to be fulfilled.

God in his mercy has not left us to be taken unawares by events which will bring such great peril and disaster upon the inhabitants of our world.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." By taking heed unto the revelations of the prophets, we may know what is to be. We may watch, and know for what we are watching.

We are living in an age of deception. We are in the midst of the woe prophetically pronounced upon the inhabitants of earth because their adversary, the Devil, has come down unto them in great wrath, knowing that he has but a short time. The Devil is the father of lies, and his most special work is always a work of deception. The world, in fancied security, is rushing on to its ruin, and the vast majority of church-members are practicing the forms of religion in total ignorance of the delusions about to be sprung upon them to accomplish their ruin. But there is yet a small company, the "remnant" who keep the commandments of God and have the testimony of Jesus, who are not in darkness. Yet, as a full and saving knowledge of the truth is not secured without earnest and prayerful study, which by many is sadly neglected, he hopes to blind even these to the true view of what is coming, and bring events upon them for which they are unprepared. Alas, that there should be any prospect that his efforts may meet with success.

But have we, indeed, carefully paid heed to that which has been revealed by the testimony of Jesus, so that we have a thorough knowledge, so far as we can have, of the nature of coming events, and of the order of their coming? This is a subject to which we may apply the saying that "a little knowledge is a dangerous thing." It is not always enough to know simply that an event is coming. Unless there be also some knowledge of the manner of its appearance, something to identify it when it comes, it may find the individual as unprepared as though he had never heard of its coming. We recollect reading some years ago of a daring and successful bank robbery which occurred in the city of Philadelphia. The robbers, dressed to appear like officers of the law, appeared at the bank one after-

noon, and told the officials that they had positive information that an attempt would be made the coming night to rob the bank, and they had been sent to watch and apprehend the thieves. Impressed with their story and appearance, the unsuspecting officials readily assented to the plan, and also remained themselves, expecting to see a daring attempt at robbery frustrated by the vigilance of the detectives; and of course, when the proper hour arrived, they were seized and bound, while with all the ease imaginable, the robbers proceeded to execute their design before the astonished eyes of their prisoners. The latter knew and believed that the attempt at robbery would be made, but having no knowledge of *how* it would come, they were just as unprepared for it as though they had possessed no knowledge of it whatever. So, possibly, it will be with some—perhaps with many—of those who know and believe that Satan is yet to work with all power and signs and lying wonders, and yet have not a thorough knowledge of the manner of his working.

We live in a time when we must be continually on our guard to escape deception. Not only would the arch-deceiver deceive men with regard to what is coming, as he has the world and the leading church bodies, but he would put them in error regarding the nature of what has come. He would not only have the people believe that what is coming is not coming, but he would also persuade them that something which is not coming is coming. Then they have something to fix their eyes upon, like the lost traveler following the *ignis fatuus*, and they will feel no need of looking for anything else. Then the very light that is in them—what they regard is light—is darkness, and "how great is that darkness!" They are in greater darkness than those that do not claim to have any light at all.

The air is full of rumors and predictions of things that are to come, and as affairs in the religious and political worlds get more confused, these rumors will become more frequent and extraordinary. Just now there is a great deal being said about a document alleged to have emanated from the pope of Rome, written to the Catholics of this country, and authorizing them to make an uprising next September and exterminate the Protestants, and take possession of the country by force of arms; and we have been surprised to see how much credit was given to it by people who have been better informed in regard to the nature and order of coming events. Apparently there is in the minds of many a grave question as to whether the papal authorities do not actually contemplate a second St. Bartholomew in this country, on a much greater scale than was the first, in the coming September. But what must such ones believe with regard to positions long held and advocated by Seventh-day Adventists concerning the character and work of the power which is to oppress and persecute the remnant church in the New World? He certainly possesses no ordinary powers of adaptation who can harmonize these and the experience of the church from this time forward to the end, as portrayed by the pen of prophecy, with this idea of a general overthrow of American Protestantism next fall by force of arms. If the latter be true, the former must be false. It is time that we understood our true position. It is time that we knew what we really do believe, and why we believe it.

Upon the subject of the experience of the church and her conflicts with her enemies, during the last days, very much has been written, so that we are certainly not without the means of having in our minds a clear outline of the important events by which that experience will be marked. A few quotations from this will be sufficient to serve the purpose of this article.

The 13th chapter of Revelation contains an account of the persecution of the church by the beast that came up out of the earth, "having two horns like a lamb," but speaking like a dragon. This beast is understood by all Seventh-day Adventists to symbolize the chief national power in the New World,—the United States. Verses 12-17 of this chapter give an account of the work that is done by this beast in the sight of the "first beast," the papacy. He is not overcome by the first beast, but the two work together in harmony. "And he

doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Verses 13, 14. The beast with two horns not only causes the people to worship the first beast,—the papacy,—and make an image to it, but he works miracles. He is a power which performs "great wonders," and works in harmony with Rome.

What is the "image to the beast"? "In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends." "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably follow."—*Great Controversy*, Vol. IV., pp. 443, 445. This is the image of (or to) the beast, and it is to exist at the time when the decree will be made that all who remain loyal to God shall be killed. Rev. 13:15.

The papacy aims at supremacy in the United States. "She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. . . . Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is."—*Great Controversy*, Vol. IV., p. 581.

She will attain this supremacy through the efforts of Protestants to enforce the observance of Sunday. "In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the State, Protestants . . . are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World."—*Id.*, p. 573.

Protestantism will join hands with Romanism and with Spiritualism. "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience."—*Id.*, p. 588. "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery."—*Testimony No. 33*, p. 240.

"Protestantism is reaching out its hands to clasp hands with popery, and every indication makes manifest that the prophecies are about to be fulfilled."—*Review*, Vol. 70, p. 144.

There will be a threefold union of apostate Protestantism, Romanism, and Spiritualism. The "line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power, and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium."—*Great Controversy*, Vol. IV., pp. 588, 589.

This union will be the signal for "the working of Satan with all power and signs and lying wonders." "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power; when she shall reach over the abyss to clasp hands with Spiritualism; when, under this threefold union, our country shall repudiate every principle of

its Constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Testimony No. 32*, p. 207.

This is what is coming. These are the events that lie hidden in the days and months of the near future. Do we believe it, and are we looking for them? or have we got our eyes upon some *ignis fatuus*,—watching for something that will never come? The Devil has an object in misleading us at this time. When he gets us to looking at something that is not coming, we have less attention to give to that which is coming, and are much more liable to be overtaken by it unprepared.

The calamities and troubles which wicked men and evil spirits will seek to bring upon us are not the greatest dangers that confront us. It is not the approach of these that we should be most carefully and anxiously watching, but for those events which are transpiring in the heavenly courts, where the eternal destiny of each soul is hanging in the balance. There is something for which we should watch, most carefully and prayerfully; it is the hour of our Saviour's laying off of his priestly garments, to receive his everlasting kingdom. For this he has admonished us to watch. "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly, he find you sleeping." Mark 13:35, 36. "Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh." Matt. 24:44. Are we watching for this? Are we watching to be ready for the sudden and wonderful working of Satan, by which he hopes to deceive the very elect? Are we watching to be ready for "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth?" Are we watching to see in what ways we can spread the light to the thousands of poor souls in darkness?

Let us watch for these, and "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

L. A. S.

#### GOD IS NOT PARTIAL.

It is strange how intimately selfishness is interwoven with our best impulses. It is not too strong an impeachment of the average Christian experience to say that selfishness environs the soul and presses into every possible opening, often in a character that is but little understood. There is often much of it manifested in the manner in which Christian people arrogate to themselves the credit of the eminent blessings that God has conferred upon them, as compared with other less favored nations than themselves. We are apt to thank God that we are not as the poor heathen are, which we may do with propriety under certain limits, but those limits should entirely exclude any feeling of inherent superiority in us over any race of our fellow-beings. And here is where selfishness is apt to manifest itself. We do not wish or intend to be Pharisaical, but in reality, it often approaches very near to that. Our rich spiritual heritage has made us spiritual aristocrats, and what we feel called upon to bestow upon others is doled out to them with a very patronizing kind of charity that we are anxious should be appreciated.

There are two things that if considered, would counteract these tendencies. In the first place, we have absolutely nothing that we have not received. We brought nothing into the world. God's goodness has bestowed every blessing we have, and his grace has made us every whit what we are. Another thought is that there is nothing about us to make us more desirable or precious than the people in any other part of the world. It may not be easy for us to realize that "God has made of one blood all nations," but it is true because his word says so. And the more intimately we become acquainted with other nations, the more apparent it becomes that we have nothing by nature of which we may boast, and that the differences between us and them are only those that circumstances and education have created.

Another fact that establishes the absolute equality of the different branches of the human race is the fact that God has declared his impartial regard for all men without respect to nationality or any outward circumstance. It is evident that all men are in the image of God, and common justice demands that they should share alike in the divine favor. And there is no evidence to show that those of one race or color are more beloved of their Creator than those of another race or color. This being true, it is evident that the divine plan of salvation is not intended for one people, nor adapted to one people exclusively, but that the same love and interest that has sent it to us would be enlisted in sending it to all others.

We often use the text that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect before him." But we are apt to treat it as if the words referred only to those whose experiences are similar to our own, when the fact is that they are to be given an application as wide as the world. The infinite eyes are upon the dark regions of earth as well as upon the light portions. The sincere seeker after God in Africa, India, or elsewhere is watched with the same solicitude by the Lord, who is over all, as is the honest seeker after truth in this or any enlightened country. The first may not be able to exercise the same intelligence that the second would do, but that counts for nothing in the sight of Him who looks on the heart and not on the outward appearance.

There are many scriptures in which the purposes of God are plainly declared, and the "stranger" is always remembered. The promise is as well to him "who is afar off" as to him that is nigh. Attainments are not the true measure of character. They depend upon opportunities, while character depends upon principles. Character is what God weighs, and faithfulness in living up to all the light we have is perhaps the highest test of character. If this be true, then equality of all men is established from the consideration of character or ability to gain the approbation of God. This is the highest privilege of mankind, and it is the work of the gospel to lead men to an understanding of this privilege. It is evident that the Lord has done everything to show his equal regard for all men, and has committed to us the work of communicating this joyful message to all the world. How gladly we should engage in it.

The 56th chapter of Isaiah contains some pathetic assurances of the gracious intentions of God in regard to the heathen in connection with the last message.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

"For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be acceptable upon mine altar; for mine house shall be called a house of prayer for all people.

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." Isa. 56:1-8.

Who are the "sons of the stranger" here referred to, if not those who are far away in the regions of darkness? They are those who would look upon themselves as without hope, and whom we would naturally look upon as utter strangers to God. The Lord has not utterly separated such from his people. Every one of them that joins himself to the Lord, to serve him, and to love the name of the Lord, to keep the Sabbath, and embrace the covenant of grace, will not only be received, but will be the happy recipient of all the good that is in store for the faithful ones.

And the purpose of the Lord in reference to these people and to sending them the knowledge of this message is stated in the words, "The Lord which gathereth the outcasts of Israel saith, Yet will I gather others to him [Christ], besides those that are gathered unto him." These words clearly indicate that the third angel's message is to go to the "sons of the stranger," and to gather thence a people who will be saved in the kingdom of heaven. And if the Lord has spoken it, it will go; and the sooner and more fully we realize this, the better God will be pleased with us. G. C. T.

## Youth's Column.

"Remember now thy Creator in the days of thy youth."

### THE STUDENT'S VISION.

17

An Allegory.

A YOUNG man named Student had made up his mind to have a college education. It did not take a very critical glance among the toilers for bread that he could see around him, to discover that the men of action and enterprise, men of power and ability, men of wealth and influence, were almost without exception men of education. While he was sitting alone in his room, making plans for carrying out these purposes, there came a knock at the door, and in a moment he had admitted before him a lady of very beautiful appearance. She frankly told him her name was Love-of-Ease, though some call her Leisure. His own impression was that he had seen her before, and that a friend had told him her name was Laziness.\*

She began at once on the same subject he had been meditating on. She talked of the incessant drudgery of college life; year after year of a weary round of duties; of slavery to term times, to rising bells, to class-room recitations, to study hours, to dry old tiresome books and professors. She suggested a number of places, either on his father's farm, or in his uncle's store, or his cousin's factory, where he could get an easy job, and money enough for present enjoyment, and by taking any of these places, he could at a single stroke wipe out all the weary nuisance of school-boy work, the expense and perplexity, and could have a much easier time of it altogether.

While she was talking, there came another knock. This time he admitted a very sprightly damsel with a sparkling eye, cheery countenance, and a rich costume. And she began at once a very lively conversation. Her name was Hurry-to-be-Rich. Her story bears a striking contrast to that of Love-of-Ease. She tells Student that the course in life she thinks the preferable one means harder work, later hours, more self-denial and closer application than even the student has to go through. But she is sure that the one thing most needed to make a man happy, comfortable, and respectable, is money—money and plenty of it. And this business of making money it will not do to put off. She happens to know of a particularly fine chance just now where he can begin to save, and to work himself up into a lucrative position. She holds out glowing visions of a private office and a big safe, a mahogany desk and an easy chair, a mansion house where people shall love to call and view the splendor his wealth can purchase. How can he afford to waste four or five years of the prime of manhood in going to school, when he can already have accumulated many of these things by the time the other fellows are just getting their diplomas. If he will take her advice, he will let all the 'ologies, and 'ostities, and 'ometrys, and the dead heroes of Greece and Rome go at once, and plunge into business. It is getting harder every year to obtain a good situation; and if he lets this chance go, such places will doubtless all be full before he graduates, and he will probably have to begin still lower down than now. What can he get in four years of school that will compensate for all he can make in business?

She was interrupted at this point by another knock. This time the caller was a lady very proud and stately. Her mein was such that it was evident she did not expect to be opposed in any of her views. Her name was What's-the-Use, and her appeal to Student was the most artful of all. She carried with her a large photograph album, and she displayed before him the portraits of men who have won splendid success in life without a college education. Great statesmen, preachers, lawyers, doctors, inventors, and millionaires. "There," said she, "all these have made a success in life without a college course. Can you not see that all this talk about an education is mere nonsense? What's the use?"

\* For the names of the three tempters who visit Student, and for some few of the remarks regarding them, I am indebted to Professor M. C. Tyler, of Cornell University. His article regarding them was published in the *Youth's Companion*, about the year 1884.

Student now began to feel that his resolution to go to college was a very foolish one, and he was about to say so, when some unseen hand drew aside a panel in the wall near by where he was sitting, and allowed him to look into the next room. Seated around a comfortable fire were a number of men whom he recognized as being the members of the faculty of the college he had thought of attending. They were evidently holding a regular and formal meeting; for he could recognize the president and secretary each in his appropriate place; but there seemed to be no bad boy's pranks up for discussion, such as he supposed occupied the time and attention of the body on such occasions, and the members were talking among themselves in rather a social way, sometimes relating anecdotes which interested him. Professor High-Purpose-in-the-Heart was speaking. He said:—

"What can we do to wake up nobler ambitions in some of the young people who come to our college? Many a young man enters with the idea that if he can spend one winter with us, he will have acquired education enough to make him successful in the calling he has chosen. Sometimes we can keep him two years, but even then he usually goes away dissatisfied. Others come expecting to remain two years, and such may often be persuaded to stay four. In those rarer instances where they come and have at the start a full purpose to graduate, it is indeed a pleasure to see them enter the post graduate courses, fully alive to the possibilities that may be achieved by thorough training. The trouble oft lies with the parents themselves, who are unwilling to make the necessary sacrifice to secure the education their children need. I remember hearing an anecdote of a poor black woman who lived in the city of Detroit. She had what she thought was a bright girl, and she determined to give her a thorough education. Not having any knowledge of books herself, she asked a friend what would be necessary to do to carry out her purpose. The friend facetiously remarked that she would have to send the child through the State University. The woman picked up her tub and washboard and started for Ann Arbor. She put her girl into school, and asked her to spend her leisure in the laundry, helping to earn the necessary means to keep herself there. Month after month, and year after year passed quickly, and at the National Teachers' Association, which met in Chicago in 1887, I heard that noble statesman and diplomat and scholar, President Angell, of Ann Arbor, as he stood in the opera-house before thousands of the prominent teachers of America, say, as he related the incident: '*I never felt so proud of the University of my State as when I handed that black girl her diploma.*'"

F. S. HAFORD.

(To be continued.)

### "I USED MY TWO KNEES."

A POOR Chinaman had been the slave of opium smoking for thirty-nine years. Those familiar with this course know that the opium appetite becomes a deep-seated disease, and few who are once entangled in this snare of Satan ever escape. Opium smokers who profess faith in Christ are looked upon with great distrust, and dealt with, with the utmost caution; for they are almost sure to relapse into their former evil ways. But this man was rescued from opium smoking; he was cured, and he stayed cured. One day some one asked him how it was that he had broken off the terrible habit. He answered,—

"I used my two knees!"

How many people there are to-day who are caught in Satan's snares, who struggle to escape, and sink back despondent and despairing, who might find deliverance as this Chinaman found it. They use their tongues, they use their wills, they use their minds, they make vows and promises and resolutions, but they do not use their two knees.—*The Christian*.

Fountain of Mercy, whose pervading eye  
Can look within and read what passes there,  
Accept my thoughts for thanks! I have no words,  
My soul, o'erfraught with gratitude, rejects  
The aid of language—Lord, behold my heart.

—H. MORE.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

### THE LIFE OF FAITH

BY ELIZA H. MORTON.

(North Deering, Me.)

To know, to feel, to trust, believe,  
To live by faith alone,—  
O what a life of blessedness,  
No more for bread a stone,

But heavenly food that giveth life,  
And sparkling waters clear,  
And God's own hand to point the way,  
And throngs of angels near.

O blessed thought! O wondrous love!  
My God remembers me;  
He'll come and dwell within my heart,  
A tower of strength he'll be.

My arm is helpless, puny, weak,  
Lord, give me strength divine;  
I look to thee with tear-dimmed eyes,  
I place my hand in thine.

And not in vain will be my faith,  
The word of God is sure.  
The Spirit will perform its work,  
Though Satan's hosts allure.

### KANSAS.

THE Topeka Tract Society desires to thank the dear brethren and sisters who have sent them periodicals in answer to the call in the *REVIEW*. We are greatly in need of more periodicals, and feel that we must have them. We are greatly interested in the salvation of souls, and desire the prayers of God's people. Dear brethren and sisters, take good care of your precious periodicals, and send them to us; and when you send them, be very careful how you wrap them, or they will get soiled in the mails, so we cannot use them. We desire clean papers, this year's numbers. Send post-paid to Mrs. N. E. Haladay, 400½ Kans. Ave., Topeka, Kans.

### OHIO.

19

MT. VERNON.—In harmony with the resolution passed by the General Conference, that the Mt. Vernon Sanitarium should be changed into an educational institution, we can report the work progressing moderately in that direction.

The Sanitarium has closed its doors, the grounds have been laid out in lots, and several lots have been sold. Two new houses are now being built, and two more will be begun next week.

Those expecting to buy lots to build on, should come soon and select them before the best ones are all sold. Easy terms will be given to purchasers of lots, if purchased soon.

A few good Sabbath-keeping carpenters and plasterers could do well to purchase lots and build houses thereon, in which to locate their families, in view of the large amount of work there will be to do here during the coming year. All such should correspond with us before coming, however. More anon.

W. H. GILMORE.

May 5.

### MICHIGAN.

COVERT.—Since my last report, fifteen more have decided to obey, making forty who have accepted the truth since March 10. Twenty were baptized. There is a Sabbath-school of sixty-four members. Bibles, hymn-books, and "Steps to Christ," were sold to the amount of about sixty dollars wholesale. The interest and attendance was good from the beginning to the close, in spite of the almost continuous bad weather and opposition from some who advocate the so-called American Sabbath, instead of the Sabbath of the Lord. They went so far as to import a man from Grand Rapids to tear down the work. He gave five discourses, his argument being the abolition of the law and abuse of Adventists generally. But the result was to make friends for the cause. We closed the meetings last evening, with a full house. As the interest seemed to be spreading to other places, brother Homer Day came to continue the work, while I go to my new field of labor, the Maritime Provinces.

It is with feelings of sorrow and regret that I leave Michigan, where I have spent the greater portion of my life, and where the precious truth found me, and where the Lord has allowed me to labor for him, and has been so kind as to bless



so abundantly my feeble efforts. But the cause is one, and the field is the world, and so I go to carry to others the good news of a soon-coming Saviour, who will take his tried and faithful ones to their long sought and happy home. Dear brethren and sisters, if we should never be permitted to meet here again, let us all so live that we can meet in that grand reunion. This is my prayer.

May 1.

F. I. RICHARDSON.

## GEORGIA.

From the place of my last report I went to Dixie, Brooks Co., stopping at Perry to visit brother Killen's family. I remained at Dixie over two Sabbaths, I trust with some profit. There were three accessions to the church, and two baptized while I was there. On my way back to northern Georgia, I stopped at Macon to visit brother Burrows, who since the breaking up of his company last fall, has been canvassing there alone. He and his wife have had a good influence in the city, and have created quite an interest. On learning of my coming, they gave out the word, and a house full gathered at their home the night of my arrival. I preached twice there, and they are anxious for more. From there I went to Gordon, to see a lone brother who was much gratified to see me. I arrived home April 20, a few hours before time to take the train for Alpharetta, where I had an appointment to meet with the church in quarterly meeting, which had been deferred till this time. Contrary to my expectations, Elder Owen arrived from Canada before I got off, so we went together to this place. The next week I went to Gainesville to see about the prospects for a tent meeting there, in response to a call from that place; while Elder Owen remained at Alpharetta till this week. Last Sabbath and Sunday I was at Douglasville, and my experience and the result there will be found in another report. Elder Owen and myself start with the tent next week to Gainesville, which will be our address for some time to come. We desire the prayers of all.

May 5.

W. A. McCUTCHEN.

## INDIANA.

DENVER.—The late institute at this place for canvassers has proved a blessing to the church. I have had the privilege of being at this place during most of the convention, and of taking a part in the work. Brother Loyd led out as State agent, with brother Sadler to assist. I was happy to study the "Two Republics," with a brother who intends to canvass for it soon. As we studied it through, the truth it contains shone brighter than ever, and it was apparent that the times in which we live demand just such a work, and we would recommend it to all our brethren and sisters. It deserves a careful reading.

We had a Bible lesson on the gospel truth and gospel workers every morning. The blessing of the Lord was freely given; hearts were touched with the love of God at every meeting, and tears of joy indicated the influence of the latter rain. Some of the young who were cold and indifferent, were moved to give their hearts to the work. If all of our young people would do likewise, and thus continue in the cause of the Master, they would be saved to the cause. There are six from this place who have decided to enter the work. There were two added to the church, and quite an interest was awakened among those from without. I remained over Sabbath and Sunday after the close of the institute. We had a most precious season together in social meeting, on the Sabbath afternoon following the institute. On the last Sunday I spoke on the subject of Health and Temperance. Several decided to use flesh meats no more, but subsist on the products of the earth, as God designed that man should "bring forth food out of the earth." Ps. 104:14. Elder Bartlett was with us during part of the institute. We praise the Lord for his divine blessings at this time, and render all glory to him.

May 1.

VICTOR THOMPSON.

## MAINE.

SOUTH NORRIDGEWOCK.—My journey from Nebraska to Maine was a very enjoyable one. At Charlotte, Mich., I was joined by Elder I. D. Van Horn, and we continued our journey together, arriving at this place April 15, the same day that the general meeting and canvassers' institute began.

This is one of the oldest and largest churches in the State, being organized by Elder J. N. Andrews, Dec. 12, 1866. We found that Elder J. B. Goodrich and some others had preceded us; but the attendance from neighboring churches has been quite small, and only a portion of the canvassers were in attendance. We think this is due to the fact that this is the first meeting of the kind ever held in this State, and as only quite a limited effort

was made to obtain an attendance, our brethren were unable fully to appreciate its importance.

All of the ministers of the Conference were in attendance after the first few days, and the attendance from the village by those not of our faith, was very good. The burden of the instruction was "our relation to the third angel's message as it is to-day." As the great truth of justification by faith was held up before the brethren, many things seemed to be new to most of them. The Lord gave much help, and before the meeting closed, quite a number rejoiced as they never rejoiced before. The Lord put a new song in their mouths, and it cheered us to listen to their testimonies to the virtue of a Saviour's pardoning love.

There are others to whom the Lord would have been pleased to give a similar experience, but they held back.

Considerable attention was given to arrangement for the work in the immediate future, and the laborers who were in attendance go to their fields of labor with good courage, believing that the message is to present Christ to the world.

We have been favored during the entire institute with the labors and counsel of Elder I. D. Van Horn, which we appreciate very highly. Elder J. B. Goodrich was in attendance during the first two days of the institute, when he felt obliged to leave us, and go to Aroostook county. Brother J. O. Benjamin, of Providence, R. I., in company with brother W. J. Hazeltine, our State agent, gave the instruction in book work with good success.

We close our meeting, believing it has been of much value to our work, and that a prosperous summer is before us. I am well pleased with the appearance of this people and country, so far as I have seen, and think it a promising field of labor.

May 3.

J. E. JAYNE.

## TENNESSEE RIVER CONFERENCE.

AFTER the General Conference, I spent a little time at Nashville. This church has been steadily growing since its small beginning last August, until it now numbers thirty members.

Elder A. T. Jones joined me here, and in harmony with the action of the late General Conference, we presented our "protest" against the Sunday exemption bill that was before the Tennessee Legislature, assembled at Nashville. A favorable opportunity was thus afforded to present the principles of religious liberty before the representative men of this State. A radical change has taken place in the minds of many leading men here, for which we thank God and take courage. I have since met the governor of the State, and consider him favorable to religious liberty, and familiar with our literature whose principles are so ably advocated.

I held a few meetings with the Springville church, in which a good interest was manifested, both by those in the church and also by those out of the church.

At Memphis our canvassing agents have been doing faithful and fruitful missionary work. I spent a few days helping in this line of work with brother C. G. Lowrey, and shall look forward with anxiety for this work to be followed up and a good church organized.

April 27 I came to Obion county to hold a few meetings with the church. One of the brethren has moved into an adjoining neighborhood, where the truth has never been preached. I here found so much interest to hear, that I have been led to postpone other appointments and remain here for a short time. Two preachers have been in attendance, and we hope some here will see the truth, and obey. I would hereby extend an invitation to 100 families having Christ in their hearts, to come to this State, settle in different localities, live out the truth as it is in Jesus, here where you can enjoy the fruits and congenial climate of Tennessee and Kentucky, and see the fruits of your missionary labors in the salvation of souls.

I shall be glad to correspond with any who desire a fruitful home field for missionary labor. My address is 1,009 Shelly Ave., Nashville, Tenn.

CHAS. L. BOYD.

## OKLAHOMA AND INDIAN TERRITORIES.

At the time of my last report, we were building our church at Oklahoma City. We hastened the work, in order to have a place to hold our canvassers' institute, which was to begin March 21. We began to lay the foundation March 3, and the evening of the 22d the house was so nearly finished that we held our first meeting in it.

There were seventeen in the canvassing class, the most of whom are now at work, and are having excellent success. One week two of the canvassers took orders to the amount of \$105 each. These Territories are also ready for the message, and God is giving success to those who go forth in his strength, bearing precious seed. During the institute, Bible instruction was given each day, and

God's blessing was realized as we studied his word. During the meeting seven persons presented themselves to unite with the church, four of whom were received into fellowship, the other three are waiting baptism.

After the institute closed, I visited the church at Elk in the Chickasaw Nation. Two united with the church there, one by baptism. I also visited the church at Norman, where the ordinances were celebrated, as at the other places. Two sisters united with this church.

April 14, 15 I was with the new company near Dover. I had intended to baptize several here and organize a church, but on account of sickness, all were not ready for baptism, and the whole matter was postponed. I am now attending the workers' meeting at Kansas City, Mo. I expect to return home next week, to begin the work anew, and by the grace of God to do more efficient work than ever before for my blessed Saviour. I will say that in response to my call, about forty-two dollars have been sent to us to assist us in building our church. The house, counting donated labor and all, will cost nearly one thousand dollars. Of this sum we still owe about four hundred dollars. We do not know just how we can raise this amount, but we know that our Father is rich, and he will provide. If any of our brethren feel moved to send us assistance, we will be very thankful for it. I again ask for late copies of the REVIEW, Signs, and Sentinel. We have quite a quantity of old papers on hand, but we have filled the rack so often with the same numbers, that the interest to take reading is decreasing. As long as we had late copies, they were freely taken. We can use weekly at least 100 copies each of REVIEW, Signs, and Sentinel, also many copies of the Instructor, and Little Friend. If some of our people for the next six months, or longer, will send us their papers as soon as they read them, we can make good use of them. Many hearts are open to receive the truth for this time, and how earnest we should be to give them the light as quickly as possible. The "accepted time" will soon be past; let us labor diligently while the day lasts. My permanent address is Oklahoma City, O. T.

May 3.

R. H. BROCK.

## NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1893.

No. of reports returned,	100
" members added,	6
" " dismissed,	1
" letters written,	298
" " received,	63
" missionary visits,	716
" Bible readings held,	89
" persons attending readings,	66
" subscriptions to periodicals,	27
" periodicals distributed,	5, 132
" pp. books, tracts, and pamphlets distributed,	60,853

Cash received on sales and accounts, \$1,869.39; on donations, \$48.17; on first-day offerings, \$148.92; on annual offerings, \$81; on other funds, \$61.10.

J. V. WILLSON, Sec.

## THE PERSECUTIONS IN MARYLAND.

No doubt all of the readers of the REVIEW AND HERALD are interested in the persecutions in Kent and Queen Anne counties, Md. As the writer has been connected with the efforts put forth in these counties, and has seen the spirit manifested by our opponents, a brief review of the work may be in order.

The opening of the work in these counties seems to have been providential. Brother John W. Judefind, who is now in jail, for his faith, while on a visit in the city of Washington, D. C., attended the tent meetings conducted by Elders H. E. Robinson and J. S. Washburn, and returned to his home in Kent county a Sabbath-keeper, and was at once anxious to have preaching in his town, Rock Hall. Some time previous to this a sister in Indiana having a burden for Kent county, wrote to Elder H. E. Robinson, president of our Conference, offering \$100 if a minister could be sent to this county. In compliance with these requests, the Conference Committee decided to open the work in these counties, and seventeen months ago Elder R. D. Hottel and the writer came to Rock Hall to conduct a series of meetings. We had only been in the town a few days when "Rev." (?) Robert Roe, the Methodist Episcopal minister who afterward had brother Judefind arrested for working on Sunday, preached against us, using the most abusive language we have ever heard in a pulpit. He called us "cannibals" "spiritual burglars," etc., etc. He advised his congregation to band together against us, saying we were foreigners (meaning that we were not native Marylanders), and rendered property unsafe. The language used sounded very suggestive of mob law. This opposition continued throughout our entire series of meetings, some going so far as to throw articles at the door, and fire a pistol near

the window, to frighten the people. But the hall was crowded nightly, and now, thank God, we have a church there of about eighty or eighty-five members, and a good church building.

We next spent three weeks in Chestertown, where brother Judefind is confined in jail. Owing to the mixed population, race prejudice, etc., we could not get much of a hearing, and yet we left two honest souls to shine forth to the glory of God in that wicked town. After this short effort, Elder Hotel returned to Rock Hall to look after the interest there, while the writer pitched the tent at Ford's Store, Queen Anne Co., where brother C. L. Taylor joined us. This was last June. We met with very violent opposition at this place from the start. General meetings were held, ministers preached against us, and ministers and people did all they could to destroy our work. Yet notwithstanding, our tent was crowded nightly, while the mighty power of God worked upon the hearts of the people. One stormy night when they thought there would only be a few present, a mob from Kent Island, a very wicked and low neighborhood, came to destroy our tent, but were compelled to go home without accomplishing their design. We might add that most of the witnesses against brother Baker were in this mob.

It was also while here that we received the following letter (I copy bad spelling and all):—

"Kent Island Aug. 6 1892.

"Mr. Franke the stage manager.

"DEAR SIR: We as citizens of Queen Anne county, and as friends of Winchester (Ford's Store P. O.) desire you to read the following to them.

"Dear friends of Winchester & brother knights if there be any, by this writing you are warned of your coming danger we do not want to hurt any one that we can help, but will say rite here that we intend to distroy the humbug that is agoin on in your midst if it calls for death we are ready to meet it we maen just what we say if you are in favor of such trafic prepafr for battle & stand bye it for that is what you will have to contend with & that soon now all that does not want trouble had better stay away for the seven day adventists has got to go or die or we will die for them & they will have fine work to do if we die I want to tell you that.

"Now friends dont cast this messeg of without giving it a good deal of thought for we hate to harm or winchester friends, but if you will back up against us, I will say that you had better know what you are doing for Kent Island will not be alone she will have the assistance of two other counties & you can expect us to be armed to the teeth & are agoin to do what we came to do wether that means any thing or not we will leave you to Judge, beware of trouble, its coming

"Mr Franke and your Co.

"A few words to you for your good We will say to you without you want some fun you had better pull up your stakes, or we will pull them up for you in a sorryful way. We come at an hour when you think not You consider us heathens & we will act beathens on such as you if you dont get away We are surprised at our winchester friends to allow such a damnable curse to continue in there midst look at our sister lodge the expense & trouble and the sufferage caused by such stuff away with it We will have to close we dont talk much but will do the work as you will see in the future

"BEWARE"

The above was without signature, but we have witnesses to prove that the man who sent it to us is the same who gave information against brother Baker, for plowing on Sunday. It will be used at brother Baker's trial in November, unless the Court of Appeals should declare the Sunday law unconstitutional. Notwithstanding the persecution and threats of our enemies at this place (Ford's Store P. O.), we organized a church of about seventy-five members, and baptized the entire number, and there are a number of others who are ready for baptism. A church building is in course of construction, and will soon be completed. Some from Rock Hall and Ford's Store are engaged in canvassing, and others will prepare to enter the work at the coming institute at Ford's Store. And thus the work goes on under the very claws of the dragon. Last February the writer came to Millington, Kent county, where I have been alone most of the time, and have enjoyed much of God's blessing. While we have not had the violent opposition experienced at Ford's Store, the enemy has been at work, and the stay-away argument has been used by the ministers here, along with false reports of our work elsewhere. Last night at a convocation in the Episcopal church, the "Bishop," "Dean" and one "Reverend" preached against the Lord's Sabbath.

Our hall now is filled nightly, and at times to overflowing. About two weeks ago the writer baptized twenty, and organized them into a church. A number of others expect to go forward in baptism next Sunday, and many more are interested. In about two weeks we intend to pitch our tent near this place, and we pray that much good may be accomplished. The entire counties of Kent and Queen Anne are stirred, and the dragon is hard at work. There are now 175 or 180 Sabbath-keepers in these counties.

The arrest of brother Judefind occurred last September, on information of "Rev." (?) Robert Roe, who met the magistrate in sight of brother Judefind, while the magistrate was on his way to pur-

chase a load of lumber, which was delivered next day. A warrant was issued, and served the same day (Sunday), contrary to Maryland law; but prejudice and Methodist influence is so strong in these counties that these points are overlooked. Tolchester in this county is a summer resort, with racing, merry-go-rounds, ice-cream saloons, and games of all kinds running on Sunday; and many of Mr. Roe's members are known to work on Sunday, but nothing is said; while a Seventh-day Adventist over two hundred yards from the road; in fact, so far away that some of the witnesses failed to identify him, is arrested by a self-styled "Reverend" who has yet to learn the principles of religious liberty as revealed in the gospel of Christ; and contrary to the plain letter of the bill of rights and law of the State, and is imprisoned.

I am glad we have a heavenly court of appeal, and our Judge will speak when the proper time comes. Therefore, let us be content, while patiently bearing these persecutions, to hold up Christ and his truth to those around us.

The following from a postal from brother Judefind, shows that while confined in jail, he has God's Spirit with him:—

"Chestertown Jail, April 27, 1893.

"DEAR BROTHER: I received your favor of the 25th, and can say that I am of good courage, knowing in whom I trust, and am in comfortable quarters, rejoicing in the truth as revealed in God's holy word, which liveth and abideth forever, with no variableness or shadow of turning. The judge's decision was withheld until my counsel was gone, and whether he could have appealed the case or not, I do not know. But I do know I am to be made a scape-goat, while corporations, livery stables, etc., can work seven days in the week, and go scot free, some making fortunes, while I am only allowed five days to make a living, even though I make no noise to disturb my neighbors on Sunday. It is only proving the truth of Revelation 13. And if it should be otherwise, I would give up the Bible and take my chances outside of churches, as they are persecuting instead of preaching righteousness.

"Yours in Christ,

"JOHN W. JUDEFIND."

Brother Baker, who was to have been tried yesterday, is full of courage. We met him at the court-house in Centerville. He said he was prepared to go to jail, if God could be glorified, and had brought his Bible and hymn-book with him, so he could study and praise God while there. Many of the brethren from Ford's Store came with him, and expressed themselves as being prepared to do his farm work, if he went to jail. This is the right spirit, and should be followed by all our brethren. Brother Baker's case was postponed till November term, to await the decision of the Court of Appeals in the case of brother Judefind.

The liberality and kindness of the I. R. L. Association is to be commended. They promised to defray all necessary expense in these cases, and if necessary, look after the families of those who may need help. Thank God for such an association! It should have the support of every Seventh-day Adventist.

One good feature in the case of brother Judefind is the statement of the *Transcript* as follows:—

"He is a most estimable gentleman, and has always been in the past a conscientious and law-abiding citizen."

The *Kent News* says:—

"When asked by a *News* reporter why he chose to go to jail, he replied that it was a matter of conscience with him, and not dollars. He also predicted that the jail would be full of Sunday breakers this summer. He is a gentleman highly esteemed in the fifth district, has a family, and is about fifty-five years of age. He has always been a conscientious and law-abiding citizen."

The *Chestertown Transcript* in a report of the judge's decision, closed by saying:—

"He is a man of family; is about fifty-five years of age, and is a most estimable gentleman, and has always been in the past a conscientious and law-abiding citizen. He will remain in jail for thirty days."

Such statements carry our minds back to the conspiracy against Daniel, when they said, "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God."

May this be said of us all. Let all pray for the work in Maryland.

E. E. FRANKE.

Millington, Md., May 4.

## Special Notices.

### PERIODICALS WANTED.

As all know, Chicago is the great field of labor during the World's Fair. There will be visitors from all nations, and we desire to carry on a work among these foreigners, as well as among the citizens and visitors from our own country. We desire not to lose this great opportunity of giving to the world the present truth, and in order to carry on this work, it becomes necessary to solicit all papers and periodicals and tracts, foreign and English as well, to be distributed in this city during this year. The plans that are laid for the World's Fair period

are great, and the demand for literature bearing upon precious present truth can hardly be satisfied, and I request that those having good clean copies of tracts and papers which they can spare, will please forward the same post-paid to G. B. Hemphill, Room 7, 185 Dearborn St., Chicago, Ill., and each one that contributes to this work can know that he is really taking part in what will prove a message to the world and a blessing to him.

### CHURCH DEDICATION.

PROVIDENCE permitting, the new Seventh-day Adventist house of worship at Lebanon, Ind., will be dedicated May 27, 28. Dedictory sermon, Sunday, the 28th. It is expected that several of the ministers will be present, and we trust that our people who are within reach will attend, as far as possible.

F. D. STARR.

### WISCONSIN CAMP-MEETING.

I AM certain that many are praying for the success of the cause in this State, also that you are looking forward to the coming camp-meeting, expecting a rich blessing at this time. The success of the work in any given field does not depend upon one, or a few; but upon the united co-operation of the believers with the angels of God. Our camp-meetings are usually seasons of great blessings to our people; but in view of the time in which we live, and the progress the third angel's message is making, shall we not look for "showers of blessings" at these gatherings the present season? We want not only our own souls blessed, but we want the blessing to extend to many more. There are many ways by which this can be done. It seems to me that I can hear many say, "I am willing to be taught. Lord, teach me how to be a blessing to others." If this is our prayer, we will find openings on every hand. One way by which the light can shine through us, is brought to light in the following counsel:—

"We must take every justifiable means of bringing the light of truth before the people. The press must be utilized, and every advertising medium employed that will call attention to our work. Let not this be regarded as unessential. On every corner you may see placards and notices, calling the minds of the people to various things that are going on, some of them of the most objectionable nature; and shall those who have the light of life fail to place it where men can have access to it? Shall we hide the light under a bushel?

"To as great an extent as possible, let the important discourses given at our camp-meetings be published in the papers; for in this way precious light may be shed upon the pathway of many who sit in darkness. . . . Then, brethren, use wisely the precious light that God has given, presenting it to the people in the meekness and gentleness of Christ. Meet the prejudices of the people with an invitation such as Phillip gave Nathaniel, 'Come and see.'"—E. G. W.

Shall we in Wisconsin say, "Come and see"?

To carry out the counsel in the above, the Conference Committee has arranged for full reports of the camp-meeting to appear in the *Milwaukee Journal*. The discourses and other important matters will be given in full, or nearly so, each day. The *Journal* has a daily circulation in the State of about twenty-five thousand copies. To secure these reports, and encourage the publishers of the paper, we ask our brethren who desire to help this work and receive full reports of the meeting, to send at once your subscription for the *Journal*. Beginning June 2, we will mail the paper to your address, or you can have it sent to the camp ground, if you choose, for two weeks, for twenty cents.

We trust that there will be a ready response to this call. Send the papers to some friend or neighbor, then pray that God may send some ray of heavenly light that will save this soul through this means. Some who cannot come to the camp-meeting could read the papers, and then hand them to their neighbors. Many will want to take from one to ten copies. Write the name and address plainly, and send all orders to George M. Brown, 865 5th St., Milwaukee, Wis. Cash should accompany all orders unless sent through the librarian. There is no time to lose; for we much desire the subscriptions one week or more before the meeting begins.

Remember, H. G. Hyland, of the Corning House Livery, takes passengers with baggage from the depot at Portage to the camp ground for fifteen cents, and returns them at ten cents.

We hear from many of our brethren who are planning to be at the meeting from the first. Come and bring your children and interested neighbors.

In our Bible study the first week, in addition to the Bible, we shall use as books of reference, "Testimonies 32 and 33," "Gospel Workers," "American State Papers," "Civil Government and Religion," and "Great Controversy," Vol. IV. Those who have these books would do well to bring them.



Owing to some delays in completing arrangements for reduction of railroad fare, we will give notice of this in the *Wisconsin Reporter*, which will go out from the office about May 20, to our brethren in the State. Those who do not take the *Reporter* should make inquiry of the church elders or librarians on this point.

R. A. UNDERWOOD.

#### PENNSYLVANIA, NOTICE!

THE site for camp-meeting this year, to be held in Williamsport, May 30 to June 13, is on Rural Ave., between Locust and Walnut Sts. Passengers arriving on the Pennsylvania R. R. will take Campbell St. and come north to the City Hospital, and then east a square to the grounds. Those arriving on the Philadelphia and Reading, Fall Brook, or Beach Creek, R. R's., will take Pine St. north to Rural Ave., and then two squares west to the grounds.

Unfortunately, the street-car lines all run lengthwise the city, so that it will be necessary to walk or hire a hack from the railroad stations to the ground. However, it is not more than one fourth of a mile, or perhaps a little more, from the P. R. R. station, and is less than a mile from the P. & R. station, where all the other roads center. Persons who were here four years ago will find the grounds by knowing that they are located just north of Old Oak's Park. With the above information, it will be impossible for any to miss the way. Trains will be met as far as possible.

The workers' meeting will be made of special importance this year, and all who can possibly do so should be in attendance at the beginning. Arrangements have been made to have all business dispatched before the workers' meeting begins, and thus give the entire time to the study of the different lines of work to be conducted this season. The I. R. L. Association will have a representative there to instruct and organize us as far as possible for that line; the I. H. and T. Association has promised a representative during this time, and also a trained lady nurse to organize and instruct "Christian Helpers' Bands" in our churches located in Philadelphia, Pittsburgh, Williamsport, and other large cities where we have churches located. Elder Van Horn is expected here on the 24th inst., and therefore will be on hand to give valuable advice, and also to preach to us every evening during the workers' meeting. We shall also be very glad of his presence so early, as our canvassers' school will be entering its last week, and will need such help as his experience will make him so efficient to give.

Did you read in No. 9 of the present volume of the REVIEW, under date of Feb. 28, the article from the pen of sister White, entitled "Every Christian's Work"? If not, I wish you would look up the paper at once, and read it over and over again. If all will do this, I am certain that a full representation will be on hand at the beginning of the workers' meeting. Shall we not sense the importance of educating ourselves to have an active part in the closing work of this last message of mercy? The inspiration that each will receive by attending this meeting and listening to the message as it has progressed since last year at this time, cannot be estimated in dollars and cents. It will pay to make a great effort, and even a great sacrifice in order to be here. Moments now are golden.

Please send for card-orders at once. Those coming on any branch of the P. & R. R. will oblige me by sending name and address of each person who wishes to use the card-orders.

E. J. HIBBARD.

## The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

### THE COMING OF THE LORD.

#### LESSON IX.—THE PAST AND THE PRESENT.

(Sabbath, May 27.)

##### 1. REVIEW questions:—

- What signs were to appear in the heavens?
- Give the fulfillment of three signs.
- Why select the meteoric shower of 1833 as the fulfillment of the Saviour's words?
- Can we begin to look for the day of redemption?
- What is said of the nearness of Christ's coming when all the signs are seen?

2. To what time of the past are the days immediately preceding the second coming of the Lord compared? Luke 17: 26, 28.

3. What is said of the time of Noah? Verse 27.

4. What instruction is given in regard to eating and drinking? 1 Cor. 10: 31.

5. What is the real danger in the last days in regard to eating and drinking? Luke 21: 34. (See note 1.)

6. To what time did the antediluvians keep up this excessive debauchery? Chapter 17: 27.

7. What warning was being given at that time? 1 Peter 3: 18-20; 2 Peter 2: 5.

8. How long was the warning given? Gen. 6: 3.

9. What effect did the message have on the great mass of the world? Heb. 11: 7.

10. What is said of the condition of the world at that time? Gen. 6: 5, 6.

11. What brought them to this low state? (See note 2.)

12. Do we see any of these excesses at the present time?

13. What did the Saviour say in regard to the days of Lot? Luke 17: 28.

14. What were the sins of Sodom? Ezek. 16: 49, 50.

15. What righteous man was living in this city? Gen. 19: 1.

16. How did the people of this wicked city employ their time? (See note 3.)

17. Had they been informed in regard to the true faith? (See note 4.)

18. What effect did the lives of this people have on Lot? 2 Peter 2: 7, 8.

19. Is there any similarity between the times of Noah and Lot and the present?

20. Did God find faith on the earth in those days? Heb. 11: 7; 2 Peter 2: 8.

21. Will he find faith when he comes the second time? Luke 18: 8.

#### NOTES.

1. "Surfeit: first, fullness and oppression occasioned by excessive eating and drinking; second, to overfeed, and produce sickness or uneasiness."—Webster.

2. "God bestowed upon these antediluvians many rich gifts, but they used his bounties to glorify themselves, and turned them into a curse by fixing their affections upon the gifts instead of the Giver. They employed the gold and silver, the precious stones, and the choice wood, in the construction of habitations for themselves, and endeavored to excel one another in beautifying their dwellings with the most skillful workmanship. They sought only to gratify the desires of their own proud hearts, and reveled in scenes of pleasure and wickedness."—"Patriarchs and Prophets," pp. 90, 91.

3. "In Sodom there was mirth and revelry, feasting and drunkenness. The vilest and most brutal passions were unrestrained. The people openly defied God and his law, and delighted in deeds of violence."—*Id.*, p. 157.

4. "At the time of Lot's removal to Sodom, corruption had not become universal, and God, in his mercy, permitted rays of light to shine amid the moral darkness. When Abraham rescued the captives from the Elamites, the attention of the people was called to the true faith."—*Id.*

## News of the Week.

FOR WEEK ENDING MAY 13, 1893.

#### DOMESTIC.

—Three colored men were lynched at Bearden, Ark., May 9.

—A slight earthquake was felt in South Dakota, May 10.

—Thomas H. Carter has been re-elected chairman of the Republican National Committee.

—Large areas of wheat in southern Michigan have been killed out by ice, wind, and water.

—Mr. Blount, special commissioner to Hawaii, has been appointed minister to Hawaii, taking the place of Minister Stevens.

—Inspector Remer, of Chicago, estimates that 1,000 people gained access to the Fair Sunday, May 7, by climbing over the fence.

—Over five hundred sailors from the foreign ships in New York harbor have deserted. The largest number from any one nationality, 150, deserted from the Russian ships.

—The constitutionality of the Geary law, excluding the Chinese from this country, is now on trial before the Supreme Court of the United States. Judge Choate appears as counsel for the Chinese.

—The churches of Chicago have inaugurated a movement for the closing of the saloons on Sunday. They will district the city, appointing special watchmen for each district, who will report for prosecution all infractions of the law.

—The Mississippi River is very high, and great fears are entertained that much damage will be done. Usually the Ohio River gets through its spring floods before the more northern rivers begin, but this spring they are in flood at the same time.

—It is estimated that 100,000 people were turned away from the World's Fair gates Sunday, May 7. Most of them spent the day visiting the cheap show and other attractions outside the park. Inside the park an immense amount of work was done.

—The formation of Citizens' Leagues to fight against the race-track gambling laws is in active progress throughout the State of New Jersey. No less than forty such leagues have already been formed in the State. Some of them have already made their influence felt in local elections.

—The duke of Veragua and a large portion of the naval officers from the fleets in New York harbor, being prevented from visiting the World's Fair on Sunday, May 7, spent the day in Buffalo Bill's Wild West show. Over eighteen thousand were in this show alone, and 2,000 were turned away for lack of room.

#### FOREIGN.

—The newspapers of Odessa report that a general exodus of German colonists from Russia to America has begun.

—The latest news from Cuba is that the revolution there was premature, and has been suppressed by the Spanish authorities on the island.

—Another bank in Australia has suspended. This time it is the Victoria. The failure has caused a partial panic. This bank was supposed to be a very strong institution.

—Dispatches from Africa state that King Behanzin, of Dahomey, has agreed to abdicate the throne, the French government to give him a pension and to fix his place of residence.

—Sir Charles Tupper's open hostility to the idea of Canada contributing money to the imperial defense fund, has provoked discussion in the ranks of the Imperial Federation League.

—It is expected that there will be a general exodus both of Jews and of Germans from Russia the coming summer, and that the larger portion of those who leave Russia will come to the United States.

—The khan of Kelat, who not long since murdered five of his wives, has lately killed so many of his subjects that the British East Indian government has removed him, and appointed his son in his place.

—The emperor of Germany lately assembled his chief army officers, told them that he was disappointed in the lack of patriotism in the Reichstag, and declared his determination to carry the Army bill through the new Reichstag.

—The Spanish annual budget shows a surplus of 259,461 pesetas. The estimate of the revenue of the coming year, based upon the actual receipts of the last two years, shows that a reduction of 32,000,000 pesetas may be expected.

—The German Army bill was put to a final vote, May 6, and was lost by a vote of 210 against 162. The bill would have put into the army every available adult male in the empire, and would have entailed an expense of \$14,000,000 annually. The social Democrats have gone nearly wild over their first great victory. The emperor immediately dissolved the Reichstag, and ordered a new election.

#### RELIGIOUS.

—Mr. Josiah Nix, of the West London Methodist mission, has organized a mission party of 100 men to hold open-air meetings at the Epsom races.

—A dispatch from St. Petersburg states: "The *Church Messenger* says that out of the 12,000 pilgrims journeying to Nazareth, the majority have perished of exposure during the terrible weather encountered on the way."

—The trustees of Lane Theological Seminary, on May 3, accepted the resignation of Professor Roberts, one of the prosecutors of Professor Henry Preserved Smith, in his trial of heresy. The trustees also re-elected Professor Henry Preserved Smith for the ensuing year.

—Dr. Greer, pastor of St. Bartholomew's church, New York City, Sunday, May 7, asked for a collection for the purpose of making some repairs on the church. When the plate was handed in, it was found to contain \$80,000. This church has spent over one million dollars in charity during the last four years.

## Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

THE sixteenth annual session of the Iowa Sabbath-school Association will be held in connection with the camp-meeting, at Des Moines, May 30 to June 6. The electing of officers will be held, and the usual business transacted. MRS. L. FLORA PLUMMER, Pres.



The next annual session of the Pennsylvania Tract Society will be held in connection with the camp-meeting, in Williamsport, Pa., June 6-13.

E. J. HIBBARD, Pres.

The next annual session of the Pennsylvania Sabbath-school Association will be held at Williamsport, Pa., June 6-13, in connection with the camp-meeting.

EXECUTIVE BOARD.

The next regular session of the North Pacific Conference and Tract Society will be held in connection with the camp-meeting, at Portland (East Side), Oregon, May 30 to June 6. A workers' meeting of a week's duration, beginning May 22, will precede the camp-meeting.

J. E. GRAHAM, Pres.

The twenty-first annual session of the Minnesota Tract Society will be held in connection with the camp-meeting, at Minneapolis, June 13-20. It would be encouraging to have every local society in the State represented by the librarian, or some other person chosen to do so. We expect this to be an important meeting in the interests of this branch of the cause in Minnesota, as some special efforts will be made to advance this line of work.

N. W. ALLEE, Pres.

The next annual session of the Minnesota Conference of Seventh-day Adventists will be held in connection with the camp-meeting, at Minneapolis, June 13-20. The first meeting will be held Tuesday, June 13, at 9:30 A.M. It is desired that there be a full representation from each church. Election of officers for the ensuing year, with other important business connected with the interests of the cause in our State, will be attended to.

N. W. ALLEE, Pres.

#### CAMP-MEETINGS FOR 1893.

DISTRICT NUMBER ONE.			
*Pennsylvania, Williamsport,	June	6-13	
New York,	"	15-25	
Canada,	"	29 to July 4	
DISTRICT NUMBER THREE.			
Indiana,	Aug.	8-14	
Ohio, Yellow Springs,	"	11-21	
Michigan (State), Lansing,	Sept.	21 to Oct. 1	
Michigan (northern), Traverse City,	Aug.	21-28	
Illinois (State),	"	28 to Sept. 4	
Illinois (southern),	Sept.	13-19	
DISTRICT NUMBER FOUR.			
Wisconsin, Portage,	June	1-12	
*Minnesota, Minneapolis,	"	13-20	
*South Dakota, Madison,	"	21-28	
Nebraska,	Aug.	22-29	
DISTRICT NUMBER FIVE.			
*Iowa, Des Moines (Ingleside Park),	May	30 to June 6	
Texas,	Aug.	10-20	
Arkansas,	"	24 to Sept. 3	
Colorado,	"	30 to " 10	
Kansas,	Sept.	7-17	
Missouri,	"	20 to Oct. 2	
Oklahoma,	Oct.	3-9	
DISTRICT NUMBER SIX.			
California, Oakland,	May	11-21	
Upper Columbia, Milton, Oregon,	"	24-30	
North Pacific, Portland, Oregon			
(East Side),	May	30 to June 6	
Montana, Livingston,	"	15-21	
DISTRICT NUMBER SEVEN.			
West Virginia,	Aug.	3-13	
Virginia,	"	15-22	
Atlantic,	"	17-27	
Vermont,	"	24 to Sept. 3	
Maine,	Sept.	1-10	

Appointments marked by a star will be preceded by a workers' meeting.

GEN. CONF. COM.

#### PAPERS WANTED.

I WOULD be glad to receive clean copies of the REVIEW, Signs, and Sentinel, to be used in missionary work. Mrs. R. M. Rokey, Moberly, Mo.

CLEAN copies of the REVIEW and Signs could be used in missionary work, if sent post-paid to Katie D. Sanborn, 7314 Pa. Ave., So. St. Louis, Mo.

H. P. BRYN, 914 King St., Sioux City, Iowa, would be glad to receive clean copies of Seventh-day Adventist papers for use in missionary work. Send clean and post-paid.

COPIES of the REVIEW, Signs, Sentinel, and tracts, sent post-paid, will be thankfully received for missionary work. Address John B. Gagnon, No. 7 Sprague St., Spokane, Wash.

THE missionary society at Seattle, Wash., wishes to express its thanks for papers received, and requests that more be sent. Send clean and post-paid to E. T. Cornell, 309 Poplar St., Seattle, Wash.

MRS. C. A. FISK, Helena, Mont., 400 N. Rodney St., would like clean late copies of Good Health, Pacific Health Journal, Signs, Instructor, and health tracts for missionary work, sent post-paid to the above address.

THE friends of the cause of truth in Washington, D. C., express thankfulness for periodicals sent them, and request that more be sent them. Send post-paid to Mrs. M. A. Neale, 428 6th St., N. E. Washington, D. C.

THOSE having unsold and late numbers of the Signs and Sentinel, to spare, would confer a favor by sending them post-paid to the undersigned, to be used in colportage in this city. J. A. Skinner, 911 Saunders Ave., Hastings, Nebr.

#### DISCONTINUE PAPERS.

I HAVE enough papers for the present. Mrs. Lida Conley, Shiloh, Ohio.

I HAVE all the papers I need for the present. Olivia Thompson, Alba, Jasper Co., Mo.

#### BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the Review must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A young lady (Sabbath-keeper), who thoroughly understands the application of massage, electricity, and water treatment in all its forms; also a middle-aged woman (Sabbath-keeper) who is a good house-keeper, and can cook hygienically; also, a bright intelligent Sabbath-keeping boy, about fifteen years old for office work. Address D. D. McDougall, 463 W. Sixth street, Cincinnati, Ohio.

#### LABOR BUREAU.

WANTED.—A position on a farm by a boy sixteen years of age, in a Seventh-day Adventist family. Address Lock Box 23, Shelton, Nebr.

#### ADDRESS.

My permanent address while in Montana will be Helena, and not Livingston, as heretofore. Let all who desire to correspond with me in regard to the work, make a note of this.

J. W. WATT.

#### CHANGE OF ADDRESS.

The post office address of Elder J. B. Goodrich is changed from West Palmyra, Me., to South Stukely, P. Q.

#### ADDRESS WANTED.

Will Elder Wm. P. Potter please send his address to Elder D. T. Shireman, Durham, N. C.

#### SPECIAL NOTICE.

THOSE who order health foods of the "Battle Creek Bakery Co.," will please bear in mind that this is not the "Sanitarium Health Food Co.;" and they should be careful not to misdirect their letters, nor mix their orders. The mail matter of these two companies sometimes becomes confused, to the annoyance of both parties. All persons ordering any articles from the list of the "Battle Creek Bakery Co.," should be very careful to direct their letters to this firm. JOS. SMITH, OF B. C. BAKERY CO.

### Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14: 13.

WILLIAMS.—At Corydin, Pa., Jan. 10, 1893, of tuberculosis of the bowels, Edith F., daughter of W. W. and Belle Williams, aged 2 years, 4 months, and 13 days. Funeral services were conducted by Elder D. A. Ball.

I. N. WILLIAMS.

HILL.—Died near Half Rock, Mo., April 12, 1893, of congestion of the lungs, our dear little daughter Edna, aged 4 years, 3 months, and 12 days. While we mourn the loss of a dear child, we have the sweet assurance that she sleeps in Jesus, to come forth in the resurrection of the just, clad in immortality. Words of comfort by Elder J. W. Keith.

WM. R. AND L. A. HILL.

PENNELL.—At his home in McDonough county, Ill., Feb. 22, 1893, of la grippe, John Pennell, in his seventy-seventh year; also his wife, Nancy Pennell, died April 8, 1893, of paralysis, aged seventy-five years. Sister Pennell was born in Ireland, and came to America in 1840. She was the mother of nine children, five of whom, the writer being one, survive her. Father and mother both died in the faith as held by Seventh-day Adventists, and in hope of a part in the resurrection of the just.

MRS. JENNIE MERRY.

MILLER.—Died at her home near Gilead, Ind., Mary Miller, wife of Joshua Miller, aged 63 years, 3 months, and 26 days. Mrs. Miller was not a member of the Seventh-day Adventist Church, though she had believed their doctrines for several years. When she was taken sick, she sent for her brother, who is elder of the church at Akron. She thought it was too late, and mourned her lost condition. Her brother pointed her to the Redeemer, who had power to save even the dying thief. She grasped the Lord by faith, and claimed the victory in Christ. She called the church-members to her bedside often, to sing and pray with her; and by her request they celebrated the ordinances of the Lord's house with her before her death. The funeral services were held in the Methodist Episcopal church at Gilead.

VICTOR THOMPSON.

KELLOGG.—In Battle Creek, Mich., March 30, 1893, of heart failure, Mrs. Ann J. Kellogg, wife of the late J. P. Kellogg, and mother of Dr. J. H. Kellogg, of this city. She was aged 69 years and 10 days, having been born in Genesee Co., N. Y., March 20, 1824. Though in feeble health for some time, there was nothing on the day of her death to indicate that the close was so near. She was feeling better than a few days previous, and at 12:30 P. M. was engaged in taking the last stitches on a beautifully-made garment, when she lay down on the lounge for her accustomed noon-day nap. As she seemed to be sleeping so peacefully, the attendants suffered her to remain a little longer than usual, when it was found that life was entirely

extinct. Thus, without a struggle, or, apparently a moment's consciousness, she passed from the sleep of nature to the sleep of death. She had often expressed the desire that death might come to her suddenly, and painlessly; and thus it was permitted to be.

This noble woman possessed many estimable traits of character. Her maiden name was Stanley, her father being descended from an English family of that name. An indomitable will, accompanied with remarkable constitutional vigor and endurance, carried her through any enterprise which she thought was right, under trials and difficulties to which most women would have yielded. A natural reticence with strangers, which some might have mistaken for coldness of disposition, reduced, perhaps, the number of her intimate acquaintances; but with her friends she was genial, frank, and sociable; and those who had come to know her, will remember her as one of an uncommonly generous and tender-hearted nature. She possessed a love of the beautiful, and appreciated whatever was truly good in art and scientific accomplishments, in some of which she herself excelled. In early life she became an earnest Christian, continuing such to the close, and so falling asleep in hope.

In 1842 she married J. P. Kellogg, taking charge of his family of five children, who had been bereaved of their mother several years before. These, with eight children of her own, she reared to manhood and womanhood. Of this large family, seven children, and four step-children, with their husbands and wives, survive. There are also twenty-three grand-children living. When the REVIEW Office was moved from Rochester, N. Y., to this city, thirty-eight years ago, the deceased, with her husband, one of the principal promoters of this enterprise, moved to this place. She remained a faithful and honored member of this church till her death.

The funeral was held from the family residence, April 1, in the midst of every token of respect and affection which surviving friends and relatives could bestow.

U. S.

## Traveler's Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.		Day Express.	*N. Shore Limited.	*N. Y. Express.	*N. Fall <sup>9</sup> & Buffalo Special.	†Night Express.	†Detroit Accom'n	†At'ntle Express
STATIONS.								
Chicago.....	am	9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.35
Michigan City.....			10.58	2.05	4.58	6.39		am 1.2
Niles.....	pm 12.40		2.57	5.49	7.31	am 12.30		2.51
Kalamazoo.....		2.05	4.00	7.04	8.57	1.57	am 7.10	4.28
Battle Creek.....		2.45	4.30	7.37	9.28	2.35	7.52	5.20
Jackson.....		4.30	5.38	8.52	10.42	4.05	9.40	6.45
Ann Arbor.....		5.30	6.37	9.45	11.27	5.38	10.40	8.05
Detroit.....		6.45	7.25	10.45	am 12.30	7.10	11.52	9.45
Buffalo.....			am 9.00	am 6.25	7.35		pm 7.40	pm 5.00
Rochester.....			5.50	9.55	11.20			9.20
Syracuse.....			7.50	pm 12.15	pm 2.10			10.20
New York.....			pm 3.45	8.50			am 8.45	am 7.00
Boston.....			6.05	11.05	am 6.15			10.50
WEST.		†Mail.	†Day Express.	*N. Shore Limited.	*Chicago Express.	†Kalamazoo Accom'n	*Pacific Express.	*Ohio Special.
STATIONS.								
Boston.....			am 8.30	pm 2.00	pm 8.00		pm 6.45	
New York.....			10.30	4.30	pm 6.00		pm 9.15	am 8.30
Syracuse.....			pm 7.30	11.35	am 2.10	am 3.50	am 7.20	pm 2.2
Rochester.....			9.35	am 1.25	4.20	5.55	9.55	5.10
Buffalo.....			11.00	2.20	5.30	9.00	11.50	7.45
Detroit.....	am	8.20	am 7.30	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Ann Arbor.....		9.37	8.27	9.59	2.19	5.48	10.27	8.08
Jackson.....		11.35	9.35	10.58	3.17	7.15	am 12.01	4.10
Battle Creek.....		pm 1.18	10.48	pm 12.02	4.30	8.47	1.20	5.20
Kalamazoo.....		2.05	11.30	12.30	5.05	9.45	2.18	5.50
Niles.....		4.00	pm 12.40	1.48	6.17		4.15	7.15
Michigan City.....		5.20	2.00	2.45	7.20		5.35	8.25
Chicago.....		7.35	3.55	4.30	9.00		7.55	10.15

\*Daily. †Daily except Sunday. ‡Except Saturday.

Accommodation Mail train goes East at 1.15 p. m. daily except Sunday.

Night Express goes West at 12.05 a. m. daily except Monday.

Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

O. W. RUGGLES,  
General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,  
Ticket Agent, Battle Creek.



## Chicago & Grand Trunk

R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
pm	pm	am	pm	.....	.....	am	pm	am	pm
7.15	8.00	11.00	7.00	.....	Boston.....	8.00	8.00	9.25	.....
8.45	5.00	6.30	8.00	.....	New York.....	8.55	8.55	8.07	.....
9.30	6.00	7.30	9.00	.....	Buffalo.....	9.40	9.40	8.40	.....
12.10	6.20	6.25	1.00	.....	Niagara Falls.....	10.30	10.30	9.10	.....
1.35	7.45	8.00	2.45	.....	Boston.....	11.20	11.20	10.00	.....
2.05	8.10	8.15	3.15	.....	Montreal.....	12.10	12.10	10.50	.....
3.30	8.40	8.45	3.45	.....	Toronto.....	1.00	1.00	11.40	.....
4.55	9.10	9.15	4.15	.....	Detroit.....	1.50	1.50	12.30	.....
6.20	9.40	9.45	4.45	.....	Port Huron.....	2.40	2.40	1.20	.....
7.45	10.10	10.15	5.15	.....	Lapeer.....	3.30	3.30	1.50	.....
8.15	10.40	10.45	5.45	.....	Flint.....	4.20	4.20	2.20	.....
8.45	11.10	11.15	6.15	.....	Detroit.....	5.10	5.10	2.50	.....
9.15	11.40	11.45	6.45	.....	Bay City.....	6.00	6.00	3.20	.....
9.45	12.10	12.15	7.15	.....	Saginaw.....	6.50	6.50	3.50	.....
10.15	12.40	12.45	7.45	.....	Durand.....	7.40	7.40	4.20	.....
10.45	1.10	1.15	8.15	.....	Lansing.....	8.30	8.30	4.50	.....
11.15	1.40	1.45	8.45	.....	Charlotte.....	9.20	9.20	5.20	.....
11.45	2.10	2.15	9.15	.....	Battle Creek.....	10.10	10.10	5.50	.....
12.15	2.40	2.45	9.45	.....	Vicksburg.....	11.00	11.00	6.20	.....
12.45	3.10	3.15	10.15	.....	Schoolcraft.....	11.50	11.50	6.50	.....
1.15	3.40	3.45	10.45	.....	Cassopolis.....	12.40	12.40	7.20	.....
1.45	4.10	4.15	11.15	.....	Grand Rapids.....	1.30	1.30	7.50	.....
2.15	4.40	4.45	11.45	.....	Albion.....	2.20	2.20	8.20	.....
2.45	5.10	5.15	12.15	.....	Chicago.....	3.10	3.10	8.50	.....
3.15	5.40	5.45	12.45	.....	Dep't.....	4.00	4.00	9.20	.....

Where no time is given, train does not stop.

Trains run by Central Standard Time.

Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and mail trains, daily except Sunday.

Pacific, Limited, Day, and Atlantic Expresses, daily.

Meals served in C. & G. T. Dining Cars on all through trains.

W. E. DAVIS,  
Gen. Pass. and Ticket Agt., Chicago.

A. S. PARKER,  
Ticket Agt., Battle Creek.

# The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., MAY 16, 1893.

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## CAMP-MEETINGS FOR 1893.

SEE appointments on preceding page.

Elder Lewis Johnson left Battle Creek, evening after the Sabbath, May 13, on his way to Europe. He leaves New York on the steamer "Majestic," the 17th. The company who will sail on the steamer with him, were named in the REVIEW of May 2.

The "London Spiritualist Alliance," it seems, is a live institution, doing active work in the service of Spiritualism. The *Banner of Light*, noticing this fact, calls earnestly upon the Spiritualists of America to resuscitate, speedily, the now inactive "American Spiritualist Alliance," to "combat bigots," and help on "the grandest movement of the nineteenth century."

Some of our religious exchanges go into ecstasies over the recent celebration in New York, when the mighty ironclads of nine of the leading nations of the earth, came up the harbor in peaceful array, and the armed battalions of the same powers, "associated in a spirit of peace and good will" paraded Broadway. Such a sight, they say, the world never before saw; which is very likely true; but that it proves the speedy advent of the millennium, as they hasten to claim, is not so clear. It seems rather to furnish an occasion to raise the last day "peace-and-safety" cry, a note higher.

Dr. Pierson, who is now the pastor of the church formerly presided over by Mr. Spurgeon, lately sent, or more strictly speaking, attempted to send, a message from the church to Mr. Spurgeon, now dead, by a dying man to be carried by him after he dies! We have read of generals sending messages on the battle field by messengers who were killed before they were able to deliver the message; but we never heard before of sending a dying man with a message, with the expectation that he would die before he delivered it, and indeed that he *must* die before he could do so. The whole affair would be humorous if it were not so serious a matter, showing as it does what extravagant things the theory of man's natural immortality will lead otherwise sensible men, to do.

One of our religious exchanges says that "a great many children having been told that 'only

the body' was buried in the ground, have naturally supposed that the head and legs and arms were not included for burial. When we say 'body,' we use a very indefinite term, and the children are no more likely than we are to understand its meaning with exactness."

This custom to say "body," when speaking of burial, arises from the false and unscriptural theory that man does not really die at death,—that there is a part which survives death. This same idea crops out in other expressions, which are almost sacred from long use. For instance, we have often heard those who had the charge of a funeral say, "There is now an opportunity for the friends to view the *remains*," words that would be very appropriate if the deceased had been torn by wild beasts, and only a part recovered. We would obviate these incongruities by saying that the person, Mr. S. or Mrs. G., as the case might be, was buried, and would say "the deceased," instead of "remains."

Dr. Horton, of the Union Congregational church, of Providence, in a recent discourse on Spiritualism, said: "I have looked into the matter carefully, and I defy any Spiritualist to identify the personality of those manifesting themselves. There is the sticking point. They cannot do it." In this the Doctor is right; and this is one of the most vulnerable points in that system of fraud: Of course Spiritualists feel that such a damaging allegation must in some way be wiped out, and so the *Banner of Light*, of May 6, comes to the rescue. And this is its defense: It publishes each week in what it calls its "Message Department," communications purporting to be from departed spirits, and points triumphantly to that as proof that spirits can be identified. What is the proof?—Why, it is found in some cases that a person of the name given by the communicating spirit, did die at the place, and time, and by the means claimed in the message. But does this identify the spirit?—Not in the least iota. Suppose scores of correct statements were made? Would that prove anything toward identity?—Not in the remotest particular. For the Devil can easily acquaint himself with even the most secret circumstances of the life and death of an individual, and behind the dark veil of Spiritualism, personate that individual, stating private facts, and simulating actions, expressions, tone of voice, and even looks, of the deceased; but is anything proved as to identity?—Nothing at all. The fact remains that the spirits cannot be identified; and thus the Devil has the field all to himself for his deception.

## "A SUNDAY OBJECT LESSON."

This is the heading which the New York *World* gives to the scenes which transpired around the World's Fair gates on the first Sunday. And it was an object lesson, just such as thinking people predicted would be witnessed. There is no doubt that the following remarks of the *World* voice the general sentiments of the people, on this question:—

"The besieging of the closed gates of the World's Fair on Sunday by 100,000 people afforded an object lesson on the combined injustice, stupidity, and harm of the closing, which ought not to be lost on the management, if it is on those who support this policy.

"The demonstration proved that the great majority of the people want to visit the Exhibition on Sunday, and as the Fair is a public enterprise, the wish of the majority ought to be considered.

"Finding that they could not gain admission to the grounds, the crowd filled up the 'Wild West Show,' and overflowed every side-show and fakir attraction within sight of the grounds. The saloons and the less reputable resorts were likewise thronged. There is no evidence that the churches had any more attendants than would naturally have sought them had the Fair gates been open. It is too late to coerce people into going to church in this country.

"On the financial side, the Sunday-closing of the Fair will be disastrous to the enterprise. From a moral point of view, it will be no less a failure. Unless the management is demonstration-proof, it will provide for Sunday-opening before another week shall pass."

## WORLD'S FAIR MATTERS.

THAT portion of the religious press which is suffering from perpetual cramps for fear that the World's Fair will be opened Sunday, hardly know whether to be pleased or mortified at the exhibition of the "American Sabbath" the first Sunday of the Fair. No one was allowed in the Fair except the

workmen, of which there was a small army, and outside the gates every form of amusement was carried on; and shows of all kinds attracted the people who were not allowed to enter the Fair. In spite of this notorious fact, some of the religious press are printing in high glee a picture representing "Uncle Sam" standing before a locked gate of the Fair, where a motley crowd, labeled "saloon keeper," "thug," and "anarchist" are trying to get in, and pointing them away to the left, where there is a representation of a church, with a thin stream of people entering it! We do not know how a more shameful insult could be offered to the honest working-men of Chicago, and thousands of good citizens of the surrounding country, than was done by such a lying cartoon. Saloon keepers, thugs, and anarchists are engaged in other business Sundays, and have no desire to enter the Fair. And to apply such opprobrious epithets to men and women simply because they desire to enter the Fair Sunday, looks very much like bearing false witness.

If "Uncle Sam" had been represented as pointing respectable and honest citizens toward "Buffalo Bill's Wild West Show," instead of to the church, the picture would have been more truthful; for it was to that place, and many others of a similar kind, that the people of Chicago, turned away from the Fair, resorted to, to spend the "American (?) Sabbath." It is evident from the above facts, which are well known to those who are eager for Sunday-closing, that the simple closing of the Fair on Sunday is not considered of so much importance, as far as the actual observance of the day during the Fair is concerned, but only as it is the expression of an idea of a government-enforced religion which it is hoped may yet be foisted upon the American people. Sunday-closing is but the foam upon the crest of a dirty wave of ecclesiasticism, which threatens to engulf the liberties of the people. The latest news from Chicago now is that the directors have decided to open the park, but to keep the buildings closed. This will satisfy neither party, and will, very likely, be subject to further change.

Of one thing we may be certain: In some way, the question of the Sabbath will be kept before the people. The time has come for this to be done; the prophecies must be fulfilled. The people of this country are being impelled by a destiny which they cannot resist, to decide whether they will maintain the liberties guaranteed to them by the Declaration of Independence and the Constitution of the United States, or succumb to a proud and haughty religious aristocracy whose Romish methods are not concealed by a thin veneering of Protestantism.

Which will they do? and what will be the end of these things? The only true answer that can be given is that found in Rev. 13:14, 15, and the final result to those who make the "image" and those who raise the warning against it, may be found in the first verses of Revelation 14, 15; victory to one, and the plagues to the other. To that final catastrophe we are hurrying on with giant strides. Happy is that person who knows the time. Such an one is not dismayed, but rather encouraged, by the rapid fulfillment of prophecy in our land.

M. E. K.

## YEAR-BOOK FOR 1893.

THE new year-book is now ready for delivery. This publication having been necessarily detained until after the close of the meetings of the General Conference, and connected boards, the Year-book for 1893 now appears in an attractive spring dress, and contains besides the complete workers and Conference directories, the proceedings of the General Conference and of the annual meetings of our various societies, in a compact and convenient form. It thus forms a valuable book for reference, which none of our people can afford to be without.

Of general interest will be the illustrations which will here appear for the first time, of the following new buildings: The Haskell Home, the South African College, and the Cape Town (South Africa) church and depository, as will also the pen sketch on the third page of cover, of the town of Gerusi, the place near the Persian border, to which place some of our Russian brethren have been exiled.

The book is of about the same size as the last year-book, and can be furnished by the State tract societies; or from the Office of the REVIEW AND HERALD. Price, 10 cents.